

Incl
203
2 (1)

HARVARD COLLEGE LIBRARY



Bought from the

WILLIAM STURGIS BIGELOW
FUND

163148 212210
11765

BU

BUDDHIST TEXTS FROM JAPAN

AMS PRESS
NEW YORK

Anecdota Oxoniensia

TEXTS, DOCUMENTS, AND EXTRACTS

CHIEFLY FROM

MANUSCRIPTS IN THE BODLEIAN

AND OTHER

OXFORD LIBRARIES

ARYAN SERIES. VOL. I—PART I

BUDDHIST TEXTS FROM JAPAN

EDITED BY

F. MAX MÜLLER, M.A.



Oxford

AT THE CLARENDON PRESS

M DCCC LXXXI

Library of Congress Cataloging in Publication Data

Müller, Friedrich Max, 1823-1900, ed.
Buddhist texts from Japan.

Reprint of the 1881-84 ed. published by Clarendon Press,
Oxford, which was issued as v. 1, pts. 1-3 of *Anecdota
oxoniensia*. Aryan series.

1. Buddhism—Sacred books. I. Title. II. Series: *Anecdota
oxoniensia*. Aryan series; v. 1, pts. 1-3.

BQ1138.M83 1976
ISBN 0-404-11430-X

294.3'8

73-18824



Reprinted from the edition of 1881-1884, Oxford
First AMS edition published in 1976

Manufactured in the United States of America

AMS PRESS, INC.
NEW YORK, N. Y.

BUDDHIST TEXTS FROM JAPAN

EDITED BY

F. MAX MÜLLER, M.A.

FELLOW OF ALL SOULS' COLLEGE, OXFORD



Oxford

AT THE CLARENDON PRESS

MDCCLXXXI

^

BUDDHIST TEXTS FROM JAPAN.

IN a paper which I read before the Royal Asiatic Society on the 16th of February, 1880, and which was published in the April number of the Journal of that Society, I explained how the thought that there might be Sanskrit texts still existing in Japan was suggested to me by a copy of a Chinese vocabulary, published in Japan, which the Rev. Dr. Edkins received at Yokohama from the Rev. Dr. Nathan Brown in July, 1873, and which he kindly left with me during his last stay in England. This vocabulary gives the Sanskrit equivalents for the Chinese words, the Sanskrit words being first written in a peculiar Buddhist alphabet, and afterwards transliterated both with Chinese and Japanese letters. Such a publication gave me a conviction that an interest in Sanskrit must have been kept up in Japan from its first conversion to Buddhism about 600 A. D. to a comparatively recent date, for the book given to Dr. Edkins at Yokohama did not strike me as very old, and I could not help hoping that, in spite of the great political convulsions through which Japan has passed during the twelve centuries that have elapsed since its conversion to Buddhism, some relics of Sanskrit or Pāli MSS. might have escaped destruction, and be still preserved in some of the old monasteries and temples of that country.

When therefore, during the course of the year 1879, two Buddhist priests, first, Mr. Bunyiu Nanjio, and afterwards Mr. Kasawara, who had been sent to England by the most influential and liberal-minded sect, the Shinshu¹, arrived at Oxford to learn Sanskrit, I strongly urged them to make inquiries among their friends at home about the existence of Sanskrit MSS. or printed texts, and in December (1879) Mr. Bunyiu Nanjio brought me a book which a Japanese scholar, Mr. Shuntai Ishikawa, had sent to me, containing a Sanskrit text, which he wished me to correct and send back

¹ Founded by Shinran, in the thirteenth century A. D. Shinran was a disciple of Genku, who had established the doctrine of Ziodo (Sukhāvati or the Pure Land) in Japan in A. D. 1174. In China this sect dates from the Liang dynasty (502-557 A. D.).

to him to Japan. The Sanskrit was written in the same old Buddhist alphabet as the vocabulary, in perpendicular, not in horizontal, lines, and was accompanied by a Chinese translation and a Japanese transliteration. Although this Sanskrit text of the smaller Sukhāvati-vyūha text was very corrupt, I succeeded in restoring it to a certain extent, and published it, with an English translation and notes, in the Journal of the Royal Asiatic Society (April 1880)¹.

The publication of that Sanskrit text attracted the attention of Mr. Wylie, who wrote to me on the 3rd of March that he had brought a number of books from Japan, some of which seemed to him to contain Sanskrit texts. When these books were sent to me for examination, I found that most of them contained specimens of Sanskrit alphabets only, scraps of facsimiles in different varieties of the old Buddhist alphabet, unmeaning Tantras and Dhāraṇīs; but in addition to these, I found at least two continuous texts, the *Vagrakṛhedikā* and the *Pragñā-hridaya-sūtra*.

There was also among them a second Chinese-Sanskrit-Japanese vocabulary, called the 'Thousand Sanskrit and Chinese Words,' a well-known work, which, however, became of great interest to me, because it contained some curious information on fragments of ancient Sanskrit MSS. preserved in Japan. The vocabulary in question was arranged by I-tsing, who left China for India in 671, about twenty-seven years after Hiouen-thsang's return from India to China. In the Japanese edition of that vocabulary it was stated that the text had been brought from China to Japan by *Zikaku*, a Japanese priest, who went to China in 838, and returned to Japan in 847. In 884 another Japanese priest, *Rioyiu*, copied the vocabulary from a text belonging to the priest *Yuikai*. The edition brought from Japan by Mr. Wylie² had been published there in 1773, but an earlier edition by a priest called *Zakumio* dates from the year 1727.

In the preface of *Zakumio*'s edition the following curious passage occurs: 'This vocabulary is generally called, "One Thousand Sanskrit and Chinese Words." And it is stated in *Annen*'s work that it was

¹ See Cat. Bodl. Japan., No. 47. The preface is written in Chinese and dated 1773, by the Japanese editor *Ziomio*.

² See Cat. Bodl. Japan., No. 6.

first brought from China by Zikaku. I have corrected several mistakes in this vocabulary, after comparing many copies; yet the present edition is not free from blunders. I hope the readers will correct them, if they have better copies.'

'In the monastery of Hôriuzi, in Yamato, there are preserved the Pragñā-pāramitā-hṛidaya-sūtra and Sonshio-dhāraṇī, written on two palm-leaves, handed down from Central India; and at the end of these, the fourteen sounds of Siddham (alphabet) are written. In the present edition of the vocabulary the alphabet is in imitation of that of the palm-leaves, except such forms of letters as cannot be distinguished from those prevalent among the scribes of the present day.'

'Of the letters on the palm-leaves, the second of the dentals [i. e. the palatals] and the second of the labials, viz. ङ [ṅ] and ॠ [ṛ], are rejected (in this edition), because these (being unusual in style) are difficult to distinguish. But those forms, viz. the second of the linguals, ॢ [ṣ], and the second and the fourth of the gutturals [i. e. dentals] ॡ [ṣ], ॣ [ṣ], and the vowels, ॠ [i], ॡ [e], and ॢ for ॣ [r], are used (in the edition) in spite of their strange characters, because there is no fear of confusion (in employing them),' etc.

Here then was conclusive evidence that, so late as 1727, palm-leaves, containing the text of Sanskrit Sūtras, were still preserved in the monastery of Hôriuzi. That monastery is one of eleven famous monasteries founded by prince Umayado, who died A. D. 621. It stands in the town of Tatsuta, in the province Yamato, near Kioto, the ancient or western capital of Japan.

The wish which I expressed that somebody acquainted with Buddhist literature should visit that monastery and send me copies of these ancient palm-leaves was fulfilled more readily than I had any right to expect.

On the 2nd of August (1880) Mr. Bunyiu Nanjio wrote to me that he had received a letter from Japan, dated the 23rd of May, written by Mr. Shigefuyu Kurihara in Kioto, who says that he, in company with two young Buddhist priests, Kuken Kanematsu and Yiukei Ōta, were commissioned by their monastery, the Eastern Hongwanji in Kioto, to visit several places in search of Sanskrit MSS. He first went to a monastery called Kōkiji in the province of Kawaṣi, but the head-priest, Kaishin Kurehito, being absent, he was not allowed to see the Sanskrit

MSS. This monastery belongs to the Shingon or the Tantra sect, and it is famous as the former abode of Hôgo, who published the edition of the small Sukhâvatî-vyûha in A. D. 1794. The teacher of Hôgo was Ziun (so Mr. Bunyiu Nanjio was informed by the head-priest of Kôkijî), and he seems to have been an active collector of ancient Sanskrit texts. But in a letter published by Kaishin Kurehito, in a Japanese newspaper, called Mei-kiô-shin-shi, i. e. 'New Record for illustrating the teaching of Buddha,' dated April 1880, he states that Ziun, the teacher of Hôgo, could collect three Sanskrit texts only during his lifetime, viz. (1) the small Sukhâvatî-vyûha, (2) the *Pragñâpâramitâ-hridaya-sûtra*, and (3) the *Bhadraçari-pravîdhâna*. A fourth text, the *Vagrakhedikâ-pragñâpâramitâ-sûtra*, was discovered after his death by one of his disciples, Kidô.

Afterwards, on the 28th of April, 1880, Mr. Shigefuyu Kurihara and his friends went to the monastery of Hôriuzi, a monastery which formerly was independent, the priests studying the principles of the four Chinese Buddhist sects, viz. Hossô, Sanron, Shingon, and Ritsu, but which at present belongs exclusively to the Shingon sect. Here they were told by the head-priest, *Giokio Kibaya*, that the priests had lately sent their valuables, and among them those very palm-leaves, mentioned as still preserved there in 1727, to the Imperial Court.

They gathered, however, the following information from a book, entitled *Ikaruga-ko-si-ben-ran*, i. e. 'Memorandum on the ancient affairs concerning a place called Ikaruga' (where prince Umayado lived about A. D. 600), compiled by a priest of the name of Kakuken:—'Among the treasures of the monastery were formerly to be found—

- '1. Niô, i. e. a cymbal used in Buddhist temples.
- '2. Midzu-game, i. e. a water-vessel.
- '3. Shaku-gio, i. e. a staff, the top of which is furnished with metal rings, as carried by Buddhist priests.
- '4. Kesa, i. e. Kashâya, a scarf worn by Buddhist priests across the shoulder, which is said to have belonged to Bodhidharma (A. D. 520)-.
- '5. Haïi, i. e. a bowl, which is said to have belonged to Bodhidharma.
- '6. Palm-leaves which contain the *Son-shio-dhâranî* and the *Pragñâpâramitâ-hridaya-sûtra*.

'These things are said to have been in the possession of some Chinese

¹ Eitel, Handbook, s.v. Bodhidharma.

priests, named Hwui-sz' (Yeshi) and Nien-shan (Nenzen), and four others successively, who lived in a monastery on the mountain called Nan-yo (Nangaku) in the province of Häng (Kô) in China¹. In the thirty-seventh year of the age of Prince Umayado (who after his death was called Shistoku, i. e. wise and virtuous), i. e. in 609 A. D., a retainer of the Mikado Suiko, Ono Imoko by name (he was twice sent to China as ambassador, in 607 and 608 A. D.), brought these things to Japan from the country of the Great Zui (i. e. China under the Sui dynasty, 589–618 A. D.).²

In a later letter, dated August last, and received on the 7th of October, written by the two companions of Mr. Shigefuyu Kurihara, Kanematsu and Ôta, we were informed that the palm-leaves had not been actually sent to the Imperial Court, but kept in Nara, a town close to the monastery of Hôriuzi, where an Exhibition of ancient works of art was then taking place. But instead of being in the Exhibition, it turned out that these palm-leaves were kept in the Imperial treasure-house, called Shôzôin, close to the Exhibition, and could not be seen without an order from the Home Department. That order arrived, however, in the beginning of June, and on the fourth of that month the two young priests saw the long sought-for palm-leaves. They were kept in a box covered with a net of strings, and difficult to see. The two palm-leaves were written on one side only, and the letters were very small and sometimes illegible. With the help of a copy, however, of these palm-leaves, made about the middle of the seventeenth century, by a priest called Ziogon (who had added to his copy a transliteration and a literal translation in Chinese), they were able to read the original, and to make a new copy of it². Each leaf contained seven lines, and the

¹ Häng-shan, 'the Häng mountain,' is generally called Nan-yo, 'the southern high mountain.' It is 'the southern of the five mountains, which lies in Häng-*keu*-fu, "the prefecture or subdivision Häng-*keu*," on the west side of the river Siang in Hunan, a modern province in China; it is about 3000 feet high, and appears to be part of an ancient mountain range, whose summits only are visible at present, and formed the northern rim of a basin, in which coal measures and soft red sandstone predominate.' Wells Williams' Chinese Dict., p. 169.

² A copy of Ziogon's copy, collated with the original, was sent. It begins with the *Pragñâ - pâramitâ - hrîdaya - sûtra*, Om nama^h sarvag^hâya, âryâvalokitesvara-bodhisattvo etc. Then follows the *Son-shio dhâranî*, *Namas trailokyaprativishîya buddhâya*. See Cat. Bodl. Japan., No. 37; No. 45 b; No. 46 a; No. 61; No. 62; No. 63.

alphabet was the same as that found on a palm-leaf in the monastery Kairiuwozi ('Sagaranâgarâgavihâra').

In the same letter, Kuken Kanematsu and Yiukei Ôta, giving an account of their further researches for Sanskrit texts, described, first of all, a palm-leaf (six lines on each side) belonging to the monastery of Kairiuwozi at Nara, which, having been sent to the Exhibition at Nara, was shown to them during their visit in April. Many passages, they say, were worm-eaten, and the writing small and frequently illegible¹.

Secondly, they sent a copy of another palm-leaf (four lines on each side) which they saw in April in the city of Ôsaka. It had been sent to an exhibition from the monastery Kigenzi (monastery of the eye of wisdom) in the city of Ôsaka. This palm-leaf is said to have been brought to Japan by a Japanese priest, Yenkin (better known by his posthumous title Kishio Daishi), who went to China in 853 A.D. and stayed there till 858².

Thirdly, they sent a copy of a palm-leaf, kept in a monastery called Honsenzi in the city of Ôsaka, and which they had copied in June. They say that a similar palm-leaf is found in a monastery called Saihozi, at Fushimi near Kioto, the monastery to which one of them, Kanematsu, belonged, and that others may be found in different monasteries in Japan, though no one knows what the alphabet and the language of these palm-leaves are. While the Sanskrit MSS. are not exactly palm-leaves, but rather strips of wood, written on with black ink and a writing brush or Chinese pencil, these MSS. in the unknown alphabet are written on the leaves of a tree.

The transcript sent of this MS. turned out to be a Pâli text written in Kamboga letters, and contained, as Dr. Oldenberg informed me, a short fragment of the famous Vessantara Sutta.

At the same time these two young priests sent us, in the name of their monastery, carefully executed copies of two other texts:—

1.³ A short Dhâranî, called Son-shio-shio-shin-su, i.e. Honourable-excellent-small-mind-dhâranî. It was copied from the original, a dark blue paper with silver paint, and is in the handwriting of a famous Chinese priest, named Kanshin, who came to Japan in A.D. 753, and

¹ Cat. Bodl. Japan., No. 51; No. 59.

² See Cat. Bodl. Japan., No. 52.

³ Cat. Bodl. Japan., No. 63 c, d.

became the founder of an old sect called Ritsushiu, i.e. the Vinaya sect. The original is in the possession of the monastery Tō-shiodaisi, which was founded by Kanshin, at Nara, in Yamato. They sent a copy of the Dhāraṇī only, but the MS. contains besides five Tantras, which had already been published.

2. A copy of a copy, preserved at a large monastery, generally called Hasedera, of the Shingon sect at Hase in Yamato, containing a larger text of *Pragñā-pāramitā-hṛdaya-sūtra*. That copy contains a Chinese translation and transliteration by an Indian priest, called *Pragñā*, of the Thang dynasty. The original is believed to have been brought from China by a Japanese priest, Yeun, a disciple of Kukai (died A.D. 835), the founder of the Shingon sect in Japan, and preserved among the treasures in a monastery called Shōjiin, on the mountain Kōya, in the province of Kii. Copied 9th of July, 1880¹.

While I was engaged in reading and correcting these copies, I received two parcels of copies and facsimiles of ancient Sanskrit MSS. preserved in Japan, sent to me by Mr. Satow, the learned Secretary of the English Legation at Yedo, through Mr. Basil Hall Chamberlain, of the Royal Naval College at Yedo, then on leave of absence in England. These two eminent Japanese scholars had seen my letters in the *Times* and *Athenæum*, and had used their influence to procure for me information on any Sanskrit or Pāli MSS. that might have escaped destruction in Japan.

Mr. Satow wrote from Yedo on October 21, 1880:—

‘Upon reading the account of your paper “On the Discovery of Sanskrit Texts in Japan,” I at once addressed myself to the Abbot of Hōriusi, whose acquaintance I had made some time previously, and received the same answer which, as I learn from your letter of August 2, has already been forwarded to you by the friend of your pupil Mr. B. Nanjio, viz. that the MSS. had been forwarded to the Mikado, and were deposited in the Imperial store-house.

‘I at once sought an interview with H. E. Iwakura Tomomi (who, eight years ago, visited England as Chief Ambassador of the Mikado), and obtained from him a promise that not only the Hōriusi MSS., but also any other that might exist in Japan, should be copied for transmission to you, and this promise he has already partly fulfilled.’

¹ See Cat. Bodl. Japan., No. 63 d.

I received, first of all, a roll¹, containing facsimiles of the following MSS. :—

1. A palm-leaf, attributed to Ārya Ānanda, and brought from China by the monk Yen^{chin}, better known under his posthumous title of *Kishio Daishi* (b. 815, d. 892), who had studied Sanskrit in that country (853–858 A.D.) under *Pragñātara*, a San-zō-hosshi, i. e. *Tripiṭaka-law-teacher*, of the *Nālanda* monastery in Central India. The original, a gift of *Pragñātara*, is now preserved at the monastery of *Raikōji*, at *Sakamoto* near *Kioto*². It contains fragments of a *Dhāraṇī*, and begins with *Namaḥ sarvabuddhabodhisattvebhyaḥ*.

2. A palm-leaf MS., attributed to *Kāśyapa*, originally preserved at *Hōriuzi* in *Yamato*, now transferred to the Japanese Court. It contains the *Pragñā-pāramitā-hṛidaya-sūtra*, the *Sonshio dhāraṇī*, i. e. the *Ushūi-sha-vigaya-dhāraṇī*; also some Sanskrit letters³.

3. A MS. from the pen of *Pragñātara*, brought from China by his pupil *Kishio Daishi*, and preserved in the monastery *Onzōji*, also called *Miidera*, in *Omi* near *Kioto*⁴.

Besides this roll, Mr. Satow sent another facsimile of No. 2, the MS. attributed to *Kāśyapa*⁵; and a facsimile of three leaves, preserved at *Ki-on-in* in *Kioto*⁶. 'No Japanese scholar,' he adds, 'has been able to give me an account of the contents, the language, and character in which they are written.' One is a Pāli text in Burmese letters, the other a Singhalese text in Singhalese letters. Mr. Rhys Davids and Dr. Oldenberg inform me that it is impossible at present to determine from what works they are taken.

Lastly, the head-priest of *Kōkizī* sent Mr. Satow the following transcripts, which were likewise forwarded to me through Mr. Chamberlain :—

1.⁷ A copy of the *Hōriuzi* palm-leaf. This must have been made from an old copy, preserved at *Kōkizī*, for the original had been sent to the *Mikado*.

¹ Cf. *Cat. Bodl. Japan.*, No. 45.

² Of this palm-leaf I have no other copy.

³ Cf. *Cat. Bodl. Japan.*, No. 46 a; No. 61; No. 62; No. 63 a, b.

⁴ This is published, more completely, in the *Akshara-gio*; *Cat. Bodl. Japan.*, No. 46 e, 3.

⁵ *Cat. Bodl. Japan.*, No. 61.

⁶ *Cat. Bodl. Japan.*, No. 60.

⁷ *Cat. Bodl. Japan.*, No. 60.

2.¹ The 'Praise of the Works and Vows of Samantabhadra.' Of this I had seen already a printed copy, sent to me from Japan, and a MS. from the Royal Asiatic Society.

3.² A copy of a palm-leaf preserved at Kôkizi. This is published in Akshara-gio.

4.³ Copy of a palm-leaf belonging to the monastery of Zuisenzî at the village of Kioshi in the province of Yamashiro.

5. The five volumes, called Akshara-gio⁴, four of smaller, one volume of larger size, containing, besides copies of MSS. already mentioned, one copy of a new MS., viz. a palm-leaf belonging to the monastery of Tô-Shiodaizi near Nara, in Yamato.

We have, therefore, the following documents now accessible to us, all, with one exception, brought to light in Japan during the last few years :—

1. The Vocabulary, given by Dr. Brown to Dr. Edkins, and lent by Dr. Edkins to me. See p. 1 Selected Essays, vol. ii. p. 338. It was published in Japan in A. D. 1732. A second copy of this work (A. D. 1732) exists in Mr. Wylie's collection, Cat. Bodl. Japan., No. 6. We learn from the preface that it was compiled by a Shaman of the monastery of Kwan-ting in China, who came from the country of Kwei-tsi (Kharakhar⁵), an ancient kingdom and city of Eastern Turkestan, N. of the Bosteng lake, at the foot of the Tien-shan. His priestly name was Liyen (Reigon, in Japanese), and he is supposed to have lived between A. D. 713 and 847. His official titles were Hon-gio-tai-toku, 'the great virtuous one (Bhadanta), who translates the Sûtras,' and Kan-rin-tai-shio, i. e. 'waiting in Han-lin (Kan-rin, in Japanese) to be called.' This Han-lin

¹ Cat. Bodl. Japan., No. 56.

² Cat. Bodl. Japan., No. 57.

³ Cat. Bodl. Japan., No. 58.

⁴ See Cat. Bodl. Japan., No. 46.

⁵ Dr. Edkins remarks that Kwei-tsi continued to send tribute to China down to A. D. 1072. The town is said to be identical in site with the modern city Ku-ke-king (lat. 41, 37; long. 82, 55; see Porter Smith's Geographical Vocabulary). The King of Kwei-tsi, named Kalipushpi, was invested by the Emperor of China, Kaou-tsung, with the title of Kwei-tsi-wang. Dr. Edkins adds that the capital of China being mentioned as Kumudana in the 39th leaf, the book must be regarded as belonging to the Tang dynasty, A. D. 618 to 907. Kumudana, here written in Sanskrit and Japanese characters under King-sze, 'metropolis,' was only used, so far as we know, in the time of the Arabian travellers for the Chinese capital.

was a kind of College, founded in A. D. 713, under the Tang dynasty, a resort for Buddhist priests, Taoist doctors, diviners, etc., ready to be summoned to do service under government, and set apart for literary scholars under the Ming dynasty, 1367 A. D.

2. 'The Thousand Sanskrit and Chinese Words,' published in Kioto, 1773. This glossary was compiled by I-tsing, in A. D. 671, brought to Japan by Zikaku (ninth century), and edited there by Zakumio, in 1727. See Cat. Bodl. Japan., No. 6. It mentions the palm-leaves in the monastery of Hôriuzi. See Selected Essays, vol. ii. p. 368.

3. Sukhâvatî-vyûha-mahâyâna-sûtra, edited by Ziomio, 1773; edited by M. M., Journal of the Royal Asiatic Society, 1880. See Cat. Bodl. Japan., No. 47. There exists in Japan another edition of the text with three Chinese translations, published by Hôgo; also a grammatical analysis of the text in four volumes.

4. Vagrabhêdikâ-pragñâpâramitâ, MS. copied at Kôkizi by Kanematsu, September 1880; text, Chinese transliteration, and three Chinese translations; see Cat. Bodl. Japan., No. 54. Another copy of Sanskrit text only, made by Kaishin Kurehito at Kôkizi; see Cat. Bodl. Japan., No. 55. For a Chinese translation, see Cat. Bodl. Japan., No. 1.

5. Samantabhadra-kârîstotra, MS. copied at Nyogwanzi by Kaigon Fugimura, July 1880, and sent by Mr. Satow; see Cat. Bodl. Japan., No. 56.

6. Pragñâ-pâramitâ-hridaya-sûtra, in a longer and a shorter form, generally followed by the Ushnîsha-dhârâni. The text is found in the following copies, Cat. Bodl. Japan., Nos. 45b, 46a, 61, 62, 63; see also No. 37.

These are all the complete texts which have hitherto been discovered in Japan. Besides these, a number of fragments, mostly written on single palm-leaves or sheets of wood or paper, have been found in the ancient monasteries, while some have lately been transferred to the Imperial Government. They are curious on account of their age, which in some cases seems well attested; they are in fact the oldest Sanskrit MSS. now in existence: but they are too fragmentary and too much injured to yield as yet any valuable results. I have tried to arrange them according to the monasteries in which they were found:—

1. Hôriuzi, province of Yamato, head-priest Gioio Kibaya: Pragñâ-

pâramitâ-hṛidaya-sûtra, and Ushṛisha-dhâraṇī, now transferred to the Imperial Government. They existed at Hôriuzi in 1727, when they were seen by Zakumio; were copied by Ziogon in the seventeenth century; brought to Japan in 609 A. D.; may have belonged to Bodhidharma (A. D. 520), and were attributed to Kâsyapa. See Cat. Bodl. Japan., Nos. 45b, 46a, 61, 62, 63.

2. Kairiuwozi at Nara, province Yamato: palm-leaf. See Cat. Bodl. Japan., Nos. 51, 59.

3. Kigenzi at Ôsaka, province Settsu: palm-leaf, brought from China in 858 by Kishio Daishi. See Cat. Bodl. Japan., No. 52.

4. Raikôzi at Sakamoto near Kioto, province of Ômi: palm-leaves, containing a Dhâraṇī (attributed to Ānanda), given to Kishio Daishi, when in China, by Pragṇatara of Nālanda. See Cat. Bodl. Japan., No. 45.

5. Honsenzi in Ôsaka: palm-leaf, containing fragment of Pāli Vesantara-sutta in Kambôga letters. See Cat. Bodl. Japan., No. 53.

6. Saihosi at Fushimi near Kioto: palm-leaf, like the preceding one; see Cat. Bodl. Japan., No. 53.

7. Tô-shiodaisi at Nara, province Yamato: dark blue paper with silver writing, containing a Dhâraṇī, written by Kanshin, who came to Japan A. D. 753, and founded the monastery; copied by Kanematsu and Ôta. Some Mantras or Tantras contained in the same MS. have not yet been copied. See Cat. Bodl. Japan., Nos. 63 c, 46 d.

8. Hasedera at Hase, province Yamato: Pragṇâ-pâramitâ-hṛidaya-sûtra (larger text). A copy of the original which was brought from China to Japan in the ninth century, by Yeun, a disciple of Kukai (died 835). See Cat. Bodl. Japan., No. 63 d, and Mr. Wylie's book, printed in China.

9. Shiôkiiin, province Kii: the Pragṇâ-pâramitâ-hṛidaya-sûtra, the original, of which the above was copied.

10. Miidera (also called Onziozi) near the Biwa lake, province of Ômi: writing of Pragṇatara, brought to Japan by his disciple Kishio Daishi, 858 A. D., containing short Mantras. See Cat. Bodl. Japan., Nos. 45 c, 46 e.

11. Onziozi; see Miidera.

12. Ki-on-in, in Kioto: palm-leaf, containing Pāli texts. See Cat. Bodl. Japan., No. 60 (also No. 53).

13. *Kôkizi*, province of *Kawaŕi*: palm-leaf, copied by *Kaishin Kurehito*, head of the monastery. See *Cat. Bodl. Japan.*, No. 57; also in *Akshara-gio*, *Cat. Bodl. Japan.*, No. 46 b. *Hôgo*, who published the smaller *Sukhâvatî-vyûha*, A.D. 1794, lived at *Kôkizi*, and was the pupil of *Ziun*; see p. 4, l. 4.

14. *Nyogwanzi*: *Samantabhadraŕaristotra*, copied by *Kaigon Fugimura* of *Nyogwanzi*. See *Cat. Bodl. Japan.*, No. 56.

15. *Zuisenzi* at *Kioshi*, province *Yamashiro*: palm-leaf. See *Cat. Bodl. Japan.*, No. 58.

16. *Shioriozi* at *Saga* near *Kioto*: palm-leaf. See *Cat. Bodl. Japan.*, No. 46 c.

17. *Sairaisi*, province of *Ise*. See *Cat. Bodl. Japan.*, No. 46.

18. *Hongwanzi*, Eastern, in *Kioto*: monastery of *Mr. Bunyiu Nanjio*, *Kasawara*, *Kuken Kanematsu*, and *Yiukei Ôta*.

I.

VAGRAKKHEDIKÂ,

THE DIAMOND-CUTTER.

I.

V A G R A K K H E D I K Ā.

THE first Sanskrit text which I have endeavoured to restore from MSS. lately discovered in Japan is the *Vagrakkhedikā* or Diamond-cutter, long known to us from translations as one of the most famous metaphysical treatises of the Mahāyāna Buddhists. The most important translations are the Chinese, the Tibetan, and Mongolian.

The Mongolian is mentioned by Burnouf, in his *Introduction à l'histoire du Bouddhisme*, as having been presented by the Baron Schilling de Canstadt to the Institut de France in 1837.

The Tibetan translation was published with a German translation by I. J. Schmidt, in the *Mémoires de l'Académie Impériale des Sciences de Saint Pétersbourg*, VI^m Série, Tome Quatrième, 2^m livraison, 1837, under the title *Über das Mahāyāna und Pradschnā-Pāramitā der Buddhen*.

Of the Chinese translations I am able to give the following account, chiefly supplied to me by Mr. Bunyiu Nanjio :—

There is (1) a Chinese translation of the *Vagrakkhedikā-pragñāpāramitā-sūtra*, called *Kin-kang-pan-so-po-lo-mi-king*, by Kumāragīva¹, of the latter Tshin dynasty (384–417 A. D.), with an Imperial preface by the Emperor *Khang-tsu* of the Ming dynasty, dated A. D. 1411. Under the same dynasty a commentary on Kumāragīva's translation was composed by two Buddhist priests.

(2) A second translation is the work of Bodhiruḥi, of the Northern Wei dynasty (386–534 A. D.). He was the teacher of Donran, the third patriarch of the Sinshu sect.

(3) A third is ascribed to Paramārtha, A. D. 562.

(4) A fourth, which is so literal and mot-à-mot as to be unintelligible to a Chinese without the Sanskrit text, was composed by Dharmagupta (589–618 A. D.).

¹ See Cat. Bodl. Japan., No. 1.

There are two more translations ; the one (5) written by the famous Hiouen-thsang, the other (6) by the hardly less famous I-ting, both living during the Thang dynasty (618-907 A.D.). The translation of Hiouen-thsang forms part also of his translation of the whole of the Mahāpragñāpāramitā-sūtra, constituting its ninth part¹, so that possibly it may have belonged originally to that great collection.

But although the large number of translations testify to the high estimation in which this work was held, and prove that it had become famous, if not canonical, at least in the fourth century of our era, no MS. of the original Sanskrit text had, as yet, been met with among the large collections of Buddhist works which we owe to Mr. Hodgson and others. It was known from some remarks of Burnouf's (Lotus, p. 338) that he was in possession, not only of the Tibetan translation, but also of the Sanskrit original of the *Vagrakṣhedikā*, but after his death nothing more was heard of this.

By a most unexpected and fortunate concurrence of circumstances we have now come into possession of three more or less independent classes of Sanskrit MSS. containing the text of the *Vagrakṣhedikā*, one coming from Japan, the other from China, the third from Tibet.

I. The manuscripts and printed texts of the *Vagrakṣhedikā*, lately sent from Japan, have been described in Mr. Bunyiu Nanjio's Catalogue, Nos. 54 and 55. The first, which I received the 15th of February, 1881, was a copy made by Kanematsu, who had been sent for that purpose by the monastery of the Eastern Hongwanzi to the monastery of Kōkizi, which possesses the large collection, called Bon-gaku-shin-rio, i. e. 'a ferry-beam for the study of Sanskrit,' of which the *Vagrakṣhedikā* forms the 320th fasciculus. This collection was made by Ziun, the former president of the monastery, and by his disciples, Hōgo, Kido or Hozu, and others, during the last century. The copy contains the Sanskrit text, a Chinese transliteration, a Chinese literal version, and the two translations by Kumāragīva (about 401) and Dharmagupta (about 605).

The second copy was sent to me by Mr. Satow, and was made at the same monastery of Kōkizi, probably by Kaishin Kurehito. It contains the Sanskrit text only.

As these two copies are taken from the same original, probably the

¹ See Catalogue of Tripitaka by Bunyiu Nanjio, Nos. 10-15.

one which was first discovered in Japan by *Kido*, after the death of his teacher *Ziun*, they represent one authority only, though the one sometimes helps to make the other more legible.

II. The text that has come to us from Tibet is one of the block-printed books presented, I believe, by Baron Schilling de Canstadt to the Imperial Academy of Sciences at St. Petersburg. I have to return my sincere thanks to the Imperial Academy and, more particularly, to Baron de Rosen, for their great kindness in allowing me to collate this valuable text at Oxford. It contains the Sanskrit text, a Tibetan transliteration, and a Tibetan translation, but seems to have been printed in China. The Tibetan text with a German translation was published by Schmidt in 1837 (see p. 15).

III. Most unexpectedly, while I was engaged in restoring the text of the *Vagrakkhedikā*, I received from Mr. Wylie a book which had been given to him at Peking. It is likewise a specimen of block-printing, and the same text is printed twice on both sides of the page. It is a small quarto volume, folded, and printed in red. The very first text which it contains is the *Vagrakkhedikā*, followed by the *Avalokitesvara-sūtra*, the *Pragñāpāramitā-hṛidaya-sūtra*, the *Aparimitāyuh-sūtra* (not the *Sukhāvati-vyūha*), and a number of *Dhāraṇīs*.

This is, so far as we know at present, the only Sanskrit book ever printed in China which has come to Europe, and it shows again that China must still be full of Sanskrit Buddhist MSS., if we only knew where to look for them.

The text of the *Vagrakkhedikā*, as handed down to us in China, Tibet, and Japan, is on the whole the same. Even what seem to be mere useless repetitions occur in all. When there is a difference, the Japanese text generally gives an independent and shorter form, as compared with the text of the Chinese and Tibetan books. But we must not ascribe too much importance to this, for it is known that some of the Chinese translators, *Kumāragīva*, for instance, shortened the Sanskrit texts of the Buddhist *Sūtras* in their translations, and this may have reacted on the originals.

I have restored the text as well as it could be done, following chiefly the Chinese and Tibetan authorities, though occasionally giving preference to the Japanese text. I have not attempted to give all the various

readings, many of which are misprints only, easily corrected by any one who is accustomed to the style of the Mahāyāna-sūtras. Now and then the Chinese translations enabled me to restore the true reading, and I have great pleasure in acknowledging the ready help which I received, while preparing this text, from my two Japanese pupils, Mr. Bunyiu Nanjio and Mr. Kasawara. Many of the collations, particularly where there existed Japanese or Chinese transliterations, were made for me by them, and must rest therefore on their authority. The help to be derived from the Chinese translations, numerous as they are, is less, however, than might have been expected. It is a marvel indeed how Chinese Buddhists could acquire such a knowledge of Sanskrit as to converse with Indian Buddhists and learn from them the meaning of Buddhist metaphysics; and it is equally wonderful how Indian Buddhists could have learnt so much of Chinese as to find in that language exact renderings of the abstract philosophical terms of Buddhist religion and philosophy. From what I have seen, I doubt whether even the best Chinese scholars can derive an accurate understanding of the *Vaṅgrakṣhedikā* or similar works from the translations even of the best translators, unless they can first read them in the original Sanskrit. When they had done that, my two pupils were often able to understand far better what Hiouen-thsang and others must have wished to express, while they seemed unable, without this, to discover any definite and translateable meaning in the Chinese versions, even when they knew them almost by heart.

One thing, however, I have adopted from Kumāragīva's translation, namely, the division into paragraphs. Though I do not throughout approve of it, yet as it was made by the heir-apparent of Wu-ti the first Emperor of the Liang dynasty, who died A. D. 531¹, it seemed to me to carry too high an authority to be lightly set aside.

I hope to give an English translation of this and other Buddhist Sūtras in one of the volumes of the 'Sacred Books of the East.'

F. MAX MÜLLER.

OXFORD, June 1881.

¹ Cat. Bodl. Japan., No. 1.

॥ वज्रच्छेदिका ॥

॥ नमो भगवत्या आर्यप्रज्ञापारमितायै ॥¹

एवं मया श्रुतं । एकस्मिन्समये भगवाञ्श्रावस्त्यां विहरति स्म जेतवनेऽनाथपिंडदस्यारामे महता भिक्षुसंघेन सार्धमर्धच-योदशभिर्भिक्षुशतैः संबहुलैश्च बोधिसत्त्वैर्महासत्त्वैः । अथ खलु भगवान्पूर्वाह्नकालसमये निवास्य पाञ्चवीरमादाय श्रावस्तीं महानगरीं पिंडाय प्राविक्षत् । अथ खलु भगवाञ्श्रावस्तीं महा-नगरीं पिंडाय चरित्वा कृतभक्तकृत्यः पश्चाद्भक्तपिंडपातप्रतिक्रांतः पाञ्चवीरं प्रतिशाम्य² पादौ प्रक्षल्य न्यषीदंत्प्रज्ञप्त एवासने पर्येक-माभुज्य³ च्छृजुं कायं प्रणिधाय प्रतिमुखीं⁴ स्मृतिमुपस्थाप्य । अथ खलु संबहुला भिक्षवो येन भगवांस्तेनोपसंक्रमन् उपसंक्रम्य⁵ भगवतः पादौ शिरोभिरभिवंद्य भगवंतं चिष्प्रदक्षिणीकृत्यैकांते न्यषीदन् ॥ १ ॥

तेन खलु पुनः समयेनायुष्मान्सुभूतिस्तस्यामेव पर्षदि संनि-पतितोऽभूत्संनिषस्यः । अथ खल्वायुष्मान्सुभूतिस्तथायासनादे-कांसमुत्तरासंगं कृत्वा दक्षिणं जानुमंडलं पृथिव्यां प्रतिष्ठाप्य येन

¹ ॥ नमः सर्वज्ञाय ॥ J. ² ज्ञाय Ch. T. ज्ञाम्य J. ³ दत्तगवान् Ch. T.
⁴ ज्या च् J. Ch. ज्या रि T. ⁵ अभिमुखां J. ⁶ संक्रमनपुसंक्रम्य Ch. संक्रम्य T.
संक्रांता उपसंक्रम्य J. The augment is frequently omitted.

भगवांस्तेनांजलिं¹ प्रणम्य भगवंतमेतदवोचत् । आश्चर्यं भगवन्प-
रमाश्चर्यं सुगत यावदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा
महासत्त्वा अनुपरिगृहीताः² परमेणानुयहेण । आश्चर्यं भगवन्या-
वदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा महासत्त्वाः परीं-
दिताः परमया परींदनया । तत्कथं भगवन्बोधिसत्त्वयानसंप्रस्थितेन
कुलपुत्रेण वा कुलदुहित्रा वा स्यातथ्यं कथं प्रतिपत्तथ्यं कथं चित्तं
प्रयहीतथ्यं³ ॥

एवमुक्ते भगवानायुष्मंतं सुभूतिमेतदवोचत् साधु साधु सुभूते
एवमेतत्सुभूते एवमेतद्यथा वदसि । अनुपरिगृहीतास्तथागतेन
बोधिसत्त्वा महासत्त्वाः परमेणानुयहेण परींदितास्तथागतेन बो-
धिसत्त्वा महासत्त्वाः परमया परींदनया । तेन हि सुभूते ऋणु साधु
च सुष्ठु च मनसिकुरु । भाषिष्येऽहं ते यथा बोधिसत्त्वयानसंप्र-
स्थितेन स्यातथ्यं यथा प्रतिपत्तथ्यं यथा चित्तं प्रयहीतथ्यं । एवं
भगवन्नित्यायुष्मान्सुभूतिर्भगवतः प्रत्यश्रौषीत्⁴ ॥२॥

भगवानस्यैतदवोचत् । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेनैवं
चित्तमुत्पादयितथ्यं यावंतः सुभूते सत्त्वाः सत्त्वधातौ सत्त्वसंयहेण
संगृहीता अंडजा वा जरायुजा वा संस्वेदजा वौपपादुका वा
रूपिणो वारूपिणो वा संज्ञिनो वासंज्ञिनो वा नैव संज्ञिनो
नासंज्ञिनो⁵ वा यावान्कश्चित्सत्त्वधातुर्प्रज्ञप्यमानः प्रज्ञप्यते ते च

¹ अंजलिं J. अंजलि Ch. अंजालि T.

² अनुगृहीताः J.

³ Cf. § 17.

⁴ प्रतिश्रौषीत् T.

⁵ भगवानेतदवोचत् J.; no MS. has अस्यै तद°.

⁶ नैव संज्ञिनो
योऽसंज्ञिन J. नैव संज्ञिनो वासंज्ञिनो वा संज्ञिनो Ch. नैवासंज्ञिनो वा संज्ञिनो वासंज्ञिनो T.

मया सर्वेऽनुपधिशेषे निर्वाणधातौ परिनिर्वापयितव्याः । एव-
मपरिमाणानपि सञ्चान्परिनिर्वाण्य न कश्चित्सत्त्वः परिनिर्वा-
पितो भवति । तत्कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य सत्त्वसंज्ञा
प्रवर्तेत न स बोधिसत्त्व इति वक्तव्यः । तत्कस्य हेतोः । न स
सुभूते बोधिसत्त्वो वक्तव्यो यस्य¹ सत्त्वसंज्ञा प्रवर्तेत जीवसंज्ञा वा
पुद्गलसंज्ञा वा प्रवर्तेत² ॥३॥

अपि तु खलु पुनः सुभूते न बोधिसत्त्वेन वस्तुप्रतिष्ठितेन दानं
दातव्यं न क्वचित्प्रतिष्ठितेन दानं दातव्यं न रूपप्रतिष्ठितेन दानं
दातव्यं न शब्दगंधरसस्पर्शव्यधर्मेषु प्रतिष्ठितेन दानं दातव्यं³ । एवं
हि सुभूते बोधिसत्त्वेन महासत्त्वेन दानं दातव्यं यथा न निमित्त-
संज्ञायामपि प्रतिष्ठितेत् । तत्कस्य हेतोः । यः सुभूते बोधिसत्त्वो
ऽप्रतिष्ठितो दानं ददाति तस्य सुभूते पुण्यस्कंधस्य न सुकरं प्रमा-
णमुद्गहीतुं⁴ । तत्किं मन्यसे सुभूते सुकरं पूर्वस्यां दिश्याकाशस्य
प्रमाणमुद्गहीतुं । सुभूतिराह । नो हीदं भगवन् । भगवानाह । एवं
दक्षिणपश्चिमोत्तरास्वध ऊर्ध्वं दिग्विदिक्षु समंताद्दशसु दिक्षु सुक-
रमाकाशस्य प्रमाणमुद्गहीतुं । सुभूतिराह । नो हीदं भगवन् ।
भगवानाह । एवमेव सुभूते यो बोधिसत्त्वोऽप्रतिष्ठितो दानं ददाति
तस्य सुभूते पुण्यस्कंधस्य न सुकरं प्रमाणमुद्गहीतुं । एवं हि सुभूते
बोधिसत्त्वयानसंप्रस्थितेन दानं दातव्यं यथा न निमित्तसंज्ञाया-
मपि प्रतिष्ठितेत् ॥४॥

¹ यस्यात्मसंज्ञा सत्त्वसंज्ञा Ch. T.

² Cf. § 17.

³ Cf. § 14.

⁴ The texts
always vary between उद्गहीतुं and उद्गृहीतुं, between ग्रहीतव्यं and गृहीतव्यं.

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागता द्रष्टव्यः । सुभूति-
राह । नो हीदं भगवन् न लक्षणसंपदा तथागतो द्रष्टव्यः । तत्कस्य
हेतोः । या सा भगवन् लक्षणसंपत्तथागतेन भाषिता सैवालक्ष-
णसंपत् । एवमुक्ते भगवानायुष्मंतं सुभूतिमेतदवोचत् । यावत्सुभूते
लक्षणसंपत्तावन्मृषा यावदलक्षणसंपत्तावन्न मृषेति हि लक्षणा-
लक्षणतस्तथागतो द्रष्टव्यः¹ ॥ ५ ॥

एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतदवोचत् । अस्ति भगवन्के-
चित्सस्त्वा भविष्यंत्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये
पश्चिमायां पंचशत्यां² सद्धर्मविप्रल्लोपकाले वर्तमाने य इमेष्वे-
वंरूपेषु सूचांतपदेषु भाषमाणेषु भूतसंज्ञामुत्पादयिष्यति । भग-
वानाह । मा सुभूते त्वमेवं वोचः⁴ । अस्ति केचित्सस्त्वा भवि-
ष्यंत्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये पश्चिमायां पंच-
शत्यां सद्धर्मविप्रल्लोपे वर्तमाने य इमेष्वेवंरूपेषु सूचांतपदेषु
भाषमाणेषु भूतसंज्ञामुत्पादयिष्यति । अपि तु खलु पुनः सुभूते
भविष्यंत्यनागतेऽध्वनि बोधिसस्त्वा महासस्त्वाः पश्चिमे काले
पश्चिमे समये पश्चिमायां पंचशत्यां सद्धर्मविप्रल्लोपे वर्तमाने
गुणवंतः शीलवंतः प्रज्ञावंतश्च भविष्यति य इमेष्वेवंरूपेषु सूचां-
तपदेषु भाषमाणेषु भूतसंज्ञामुत्पादयिष्यति । न खलु पुनस्ते
सुभूते बोधिसस्त्वा महासस्त्वा एकबुद्धपर्युपासिता भविष्यति नैक-
बुद्धावरोपितकुशलमूला भविष्यति अपि तु खलु पुनः सुभूते

¹ Cf. §§ 13; 20; 25. ² पंचाशत्यां Ch. J. T. ³ इनेष्वे° Ch. J. T. ⁴ वोचत् Ch.
वोचः J. वोचह T. ⁵ संज्ञा Ch. J. T.

अनेकबुद्धशतसहस्रपर्युपासिता अनेकबुद्धशतसहस्रावरोपितकु-
शलमूलास्ते बोधिसत्त्वा महासत्त्वा भविष्यति य इमेष्वेवंरूपेषु
सूचांतपदेषु भाष्यमायोष्वेकचित्तप्रसादमपि प्रतिलप्यंते । ज्ञातास्ते
सुभूते तथागतेन बुद्धज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा
बुद्धास्ते सुभूते तथागतेन । सर्वे ते सुभूतेऽप्रमेयमसंख्येयं पुण्य-
स्कंधं प्रसंविष्यंति प्रतियहीष्यंति । तत्कस्य हेतोः । न हि सुभूते
तेषां बोधिसत्त्वानां महासत्त्वानामात्मसंज्ञा प्रवर्तते न सत्त्वसंज्ञा
न जीवसंज्ञा न पुद्गलसंज्ञा प्रवर्तते । नापि^३ तेषां सुभूते बोधि-
सत्त्वानां महासत्त्वानां धर्मसंज्ञा प्रवर्तते । एवं नाधर्मसंज्ञा । नापि
तेषां सुभूते संज्ञा नासंज्ञा प्रवर्तते । तत्कस्य हेतोः । सचोसुभूते
तेषां बोधिसत्त्वानां महासत्त्वानां धर्मसंज्ञा प्रवर्तते स एव तेषामा-
त्मयाहो भवेत्सत्त्वयाहो जीवयाहः पुद्गलयाहो भवेत् । सचेदधर्म-
संज्ञा प्रवर्तते स एव तेषामात्मयाहो भवेत्सत्त्वयाहो जीवयाहः
पुद्गलयाह इति । तत्कस्य हेतोः । न खलु पुनः सुभूते बोधिसत्त्वेन
महासत्त्वेन धर्म उद्गृहीतव्यो नाधर्मः । तस्मादियं तथागतेन संधाय
वाग्भाषिता^६ । कोलोपमं धर्मपर्यायमाजानन्निर्धर्मा एव प्रहा-
तव्याः प्रागेवाधर्मा इति^७ ॥ ६ ॥

^१ साहस्र T. ^२ प्रभ T. ^३ अपि Ch. T. ^४ चेद्गर्भे Ch. T. ^५ दिदं तथागतेन
सन्वाय भाषितं J. दिदंसन्वाय तथागतेन वाग्भाषिताः T. दिदं सन्वाय तथागतेन वाग्भाषिता । Ch.
Hiouen-thsang, as Mr. Kasawara informs me, translates this passage by: 'Therefore
it is spoken by the Tathāgata in a hidden sense.' On the strength of this and a note
of Burnouf's (Lotus, p. 343) I have tried to restore the original text. ^६ कोलो^०
यनाजा^० J. चकोलो^० यनाजा^० Ch. T. ^७ The Abhidharma-kosha-vyākhyā (fol. 18 a)
reads धर्मा अपि.

पुनरपरं भगवानायुष्मंतं सुभूतिमेतदवोचत् । तत्किं मन्यसे सुभूते अस्ति स कश्चिद्धर्मो यस्तथागतेनानुत्तरा सम्यक्संबोधि-रित्यभिसंबुद्धः^१ कश्चिद्वा धर्मस्तथागतेन देशितः । एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतदवोचत् । यथाहं भगवन्भगवतो भाषित-स्यार्थमाजानामि नास्ति स कश्चिद्धर्मो यस्तथागतेनानुत्तरा सम्यक्संबोधिरित्यभिसंबुद्धः^२ नास्ति धर्मो यस्तथागतेन देशितः^३ । तत्कस्य हेतोः । योऽसौ तथागतेन धर्मोऽभिसंबुद्धो देशितो वा अयास्यः सोऽनभिलष्यः । न स धर्मो नाधर्मः । तत्कस्य हेतोः । असंस्कृतप्रभाविता स्यार्यपुत्रलाः ॥ ७ ॥

भगवानाह । तत्किं मन्यसे सुभूते यः कश्चित्कुलपुत्रो वा कुल-दुहिता वेमं^४ चिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् अपि नु स कुलपुत्रो वा कुलदुहिता वा ततो निदानं बहु^५ पुण्यस्कंधं प्रसुनुयात् । सुभूतिराह । बहु भगवन् बहु सुगत स कुलपुत्रो वा कुलदुहिता वा ततो निदानं पुण्यस्कंधं प्रसुनुयात् । तत्कस्य हेतोः । योऽसौ भगवन्पुण्यस्कंधस्तथागतेन भाषितः अस्कंधः स तथागतेन भाषितः । तस्मात्तथागतो भाषते पुण्यस्कंधः पुण्यस्कंध इति । भगवानाह । यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वेमं चिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णं

^१ बोधिरभि Ch. J. T. ^२ संबुद्धा J. ^३ धर्मस्त Ch. T. ^४ धिरभि J. ^५ Cf. §§ 17; 22.
^६ भाषितः Ch. भषितः T. ^७ J. has इमां, but otherwise लोकधातुः is used throughout as a masculine. ^८ बहुतर Ch. T.

कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् यश्चेतो
धर्मपर्यायादंतश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो विस्तरेण
देशयेत्संप्रकाशयेद्यमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रमुनु-
यादप्रमेयमसंख्येयं । तत्कस्य हेतोः । अतो निर्जाता हि सुभूते
तथागतानामर्हतां सम्यक्संबुद्धानामनुत्तरा सम्यक्संबोधिरतो
निर्जाताश्च बुद्धा भगवन्तः । तत्कस्य हेतोः । बुद्धधर्मा बुद्धधर्मा
इति सुभूतेऽबुद्धधर्माश्चैव ते तथागतेन भाषिताः । तेनोच्यन्ते
बुद्धधर्मा इति ॥ ८ ॥

तत्किं मन्यसे सुभूते अपि नु स्रोतः आपन्नस्यैवं भवति मया
स्रोतः आपत्तिफलं प्राप्तमिति । सुभूतिराह । नो हीदं भगवन् ।
न स्रोतः आपन्नस्यैवं भवति मया स्रोतः आपत्तिफलं प्राप्तमिति ।
तत्कस्य हेतोः । न हि स भगवन्कंचिद्धर्ममापन्नः । तेनोच्यते
स्रोतः आपन्न इति । न रूपमापन्नो न शब्दाच्च गन्धाच्च रसान्
स्पर्शान्धर्मानापन्नः । तेनोच्यते स्रोतः आपन्न इति । सचेद्भगवन्
स्रोतः आपन्नस्यैवं भवेन्मया स्रोतः आपत्तिफलं प्राप्तमिति स एव
तस्यात्मयाहो भवेत् सत्त्वयाहो जीवयाहः पुत्रलयाहो भवेदिति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि नु सकृदागामिन एव
भवति मया सकृदागामिफलं प्राप्तमिति । सुभूतिराह । नो हीदं
भगवन् न सकृदागामिन एव भवति मया सकृदागामिफलं
प्राप्तमिति । तत्कस्य हेतोः । न हि स कश्चिद्धर्मो यः सकृदागामि-
त्वमापन्नः । तेनोच्यते सकृदागामीति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि न्वनागामिन एव

भवति मयानागामिफलं प्राप्नमिति । सुभूतिराह । नो हीदं भगवन् नानागामिन एवं भवति मयानागामिफलं प्राप्नमिति । तत्कस्य हेतोः । न हि स भगवन्कश्चिद्धर्मो योऽनागामित्वमापन्नः । तेनोच्यतेऽनागामीति ॥

भगवानाह । तत्किं मन्यसे सुभूते अपि न्वर्हत एवं भवति मयार्हस्त्वं प्राप्नमिति । सुभूतिराह । नो हीदं भगवन् नार्हत एवं भवति मयार्हस्त्वं प्राप्नमिति । तत्कस्य हेतोः । न हि स भगवन्कश्चिद्धर्मो योऽर्हन्नाम । तेनोच्यतेऽर्हन्निति । सचेन्नगवन्नर्हत एवं भवेन्मयार्हस्त्वं प्राप्नमिति स एव तस्यात्मयाहो भवेत् सञ्चयाहो जीवयाहः पुद्गलयाहो भवेत् ॥

तत्कस्य हेतोः । अहमस्मि भगवंस्तथागतेनार्हता सम्यक्संबुद्धेनारणाविहारिणामग्यो निर्दिष्टः । अहमस्मि भगवन्नर्हन्वीतरागः । न च मे भगवन्नेवं भवति अर्हन्नस्यहं वीतराग इति । सचेन्मम भगवन्नेवं भवेन्मयार्हस्त्वं प्राप्नमिति न मां तथागतो व्याकरिष्यदरणाविहारिणामग्यः सुभूतिः कुलपुत्रो न क्वचिद्विहरति तेनोच्यतेऽरणाविहार्यरणाविहारीति ॥९॥

भगवानाह । तत्किं मन्यसे सुभूते अस्ति स कश्चिद्धर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यांतिकादुद्गृहीतः । सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्धर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यांतिकादुद्गृहीतः¹ ॥

¹ Cf. § 17.

भगवानाह । यः कश्चित्सुभूते बोधिसत्त्व एवं वदेदहं क्षेपव्यू-
हान्निष्पादयिष्यामीति¹ स वितथं वदेत् । तत्कस्य हेतोः । क्षेपव्यूहाः
क्षेपव्यूहा इति सुभूतेऽव्यूहास्ते तथागतेन भाषिताः । तेनोच्यन्ते
क्षेपव्यूहा इति ॥

तस्मान्नर्हि सुभूते बोधिसत्त्वेन महासत्त्वेनैवमप्रतिष्ठितं चित्त-
मुत्पादयितथ्यं यन्न क्वचित्प्रतिष्ठितं चित्तमुत्पादयितथ्यं न रूप-
प्रतिष्ठितं चित्तमुत्पादयितथ्यं न शब्दगंधरसस्प्रष्ट्यधर्मप्रतिष्ठितं
चित्तमुत्पादयितथ्यं । तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो
महाकायो यत्तस्यैवंरूप आत्मभावः स्यात्² तद्यथापि नाम सुमेरुः
पर्वतराजः तत्किं मन्यसे सुभूते अपि नु महान्स आत्मभावो
भवेत् । सुभूतिराह । महान्स भगवन्महान्सुगत स आत्मभावो
भवेत् । तत्कस्य हेतोः । आत्मभाव आत्मभाव इति भगवन्न भावः
स तथागतेन भाषितः । तेनोच्यत आत्मभाव इति । न हि भगवन्स
भावो नाभावः । तेनोच्यत आत्मभाव इति ॥१०॥

भगवानाह । तत्किं मन्यसे सुभूते यावत्यो गंगायां महानद्यां
वालुकास्तावत्य एव गंगानद्यो भवेयुः तासु या वालुका अपि
नु ता बह्व्यो भवेयुः । सुभूतिराह । ता एव तावन्नगवन्बह्व्यो
गंगानद्यो भवेयुः प्रागेव यास्तासु गंगानदीषु वालुकाः । भग-
वानाह । आरोचयामि ते सुभूते प्रतिवेदयामि ते यावत्यस्तासु
गंगानदीषु वालुका भवेयुस्तावतो लोकाधातून्कश्चिदेव स्त्री वा
पुरुषो वा सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्सं-

¹ यामि J. यमति Ch. यमिति T.

² Cf. § 17.

बुद्धेभ्यो दानं दद्यात् तत्किं मन्यसे सुभूते अपि नु सा स्त्री वा पुरुषो वा ततो निदानं बहु पुण्यस्कंधं प्रसुनुयात् । सुभूतिराह । बहु भगवन्बहु सुगत स्त्री वा पुरुषो वा ततो निदानं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । भगवानाह । यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा तावतो लोकधातून्सप्ररत्नपरिपूर्णे कृत्वा तथागतेभ्योऽर्हन्नाः सम्यक्संबुद्धेभ्यो दानं दद्यात् यश्च कुलपुत्रो वा कुलदुहिता वेतो धर्मपर्यायादंतश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो देशयेत्संप्रकाशयेदयमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं ॥ ११ ॥

अपि तु खलु पुनः सुभूते यस्मिन्पृथिवीप्रदेश इतो धर्मपर्यायादंतश्चतुष्पादिकामपि गाथामुद्गृह्य भाषेत वा संप्रकाशयेत वा स पृथिवीप्रदेशश्चैत्यभूतो भवेत्सदेवमानुषासुरस्य लोकस्य कः पुनर्वादो य इमं धर्मपर्यायं सकलसमाप्तं धारयिष्यंति वाचयिष्यंति पर्यवाप्स्यंति परेभ्यश्च विस्तरेण संप्रकाशयिष्यंति । परमेण ते सुभूत आश्चर्येण समन्वागता भविष्यंति । तस्मिंश्च सुभूते पृथिवीप्रदेशे शास्ता विहरत्यन्यतरान्यतरो वा विद्मगुरुस्थानीयः¹ ॥ १२ ॥

एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतदवोचत् । को नामायं भगवन्धर्मपर्यायः कथं चैनं धारयामि । एवमुक्ते भगवानायुष्मंतं सुभूतिमेतदवोचत् । प्रज्ञापारमिता नामायं सुभूते धर्मपर्यायः । एवं चैनं धारय । तत्कस्य हेतोः । यैव सुभूते प्रज्ञापा-

¹ Cf. § 15.

रमिता तथागतेन भाषिता सैवापारमिता तथागतेन भाषिता ।
तेनोच्यते प्रज्ञापारमितेति ॥

तत्किं मन्यसे सुभूते अपि न्वस्ति स कश्चिद्धर्मो यस्तथागतेन
भाषितः । सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्धर्मो
यस्तथागतेन भाषितः ॥

भगवानाह । तत्किं मन्यसे सुभूते यावत् त्रिसाहस्रमहासाहस्रे
लोकधातौ पृथिवीरजः कश्चित्तद्बहु भवेत् । सुभूतिराह । बहु
भगवन्बहु सुगत पृथिवीरजो भवेत् । तत्कस्य हेतोः । यस्तद्भ-
गवन्पृथिवीरजस्तथागतेन भाषितमरजस्तद्भगवंस्तथागतेन भा-
षितं । तेनोच्यते पृथिवीरज इति ॥ योऽप्यसौ लोकधातुस्तथा-
गतेन भाषितोऽधातुः स तथागतेन भाषितः । तेनोच्यते लोक-
धातुरिति ॥

भगवानाह । तत्किं मन्यसे सुभूते द्वाचिंशन्महापुरुषलक्षणैस्त-
थागतोऽर्हन्सम्यक्संबुद्धो द्रष्टव्यः । सुभूतिराह । नो हीदं भगवन्
द्वाचिंशन्महापुरुषलक्षणैस्तथागतोऽर्हन्सम्यक्संबुद्धो द्रष्टव्यः ।
तत्कस्य हेतोः । यानि हि तानि भगवन् द्वाचिंशन्महापुरुषलक्ष-
णानि तथागतेन भाषितान्यलक्षणानि तानि भगवंस्तथागतेन
भाषितानि । तेनोच्यन्ते द्वाचिंशन्महापुरुषलक्षणानीति¹ ॥

भगवानाह । यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा दिने
दिने गंगानदीवाल्मुकासमानात्मभावान्परित्यजेत् एवं परित्य-
जन्गंगानदीवाल्मुकासमान्कल्पांस्तानात्मभावान्परित्यजेत् यश्चेतो

¹ Cf. §§ 5; 20; 25.

धर्मपर्यायादंतश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो देशयेत्संप्रकाशयेद्यमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं ॥१३॥

अथ खल्वायुष्मान्सुभूतिर्धर्मवेगेनाश्रूणि प्रामुंचत् सोऽश्रूणि प्रमृज्य भगवंतमेतदवोचत् । आश्चर्यं भगवन्परमाश्चर्यं सुगत यावदयं धर्मपर्यायस्तथागतेन भाषितोऽययानसंप्रस्थितानां सत्त्वानामर्थाय श्रेष्ठयानसंप्रस्थितानामर्थाय^१ यतो मे भगवञ्ज्ञानमुत्पन्नं । न मया भगवन्नात्वेवंरूपी धर्मपर्यायः श्रुतपूर्वः । परमेण ते भगवन्नाश्चर्येण समन्वागता बोधिसत्त्वा भविष्यन्ति य इह सूत्रे भाष्यमाणे श्रुत्वा भूतसंज्ञामुत्पादयिष्यन्ति । तत्कस्य हेतोः । या चैषा भगवन्भूतसंज्ञा सैवाभूतसंज्ञा । तस्मात्तथागतो भाषते भूतसंज्ञा भूतसंज्ञेति ॥

न मम भगवन्नाश्चर्यं^२ यदाहमिमं धर्मपर्यायं भाष्यमाणमवकल्पयाम्यधिमुष्ये । येऽपि ते भगवन्सत्त्वा भविष्यन्त्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये पश्चिमायां पंचशत्यां सद्धर्मविप्रल्लोपे वर्तमाने य इमं भगवन्धर्मपर्यायमुद्गृहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति ते परमाश्चर्येण समन्वागता भविष्यन्ति ॥

अपि तु खलु पुनर्भगवन्न तेषामात्मसंज्ञा प्रवर्तिष्यते^३ न सस्वसंज्ञा न जीवसंज्ञा न पुद्गलसंज्ञा प्रवर्तिष्यते नापि तेषां काचित्संज्ञा नासंज्ञा प्रवर्तते । तत्कस्य हेतोः । या सा भगवन्नात्म-

^१ Cf. § 15.

^२ After आश्चर्यं J. has भवेत्.

^३ प्रवर्तते Ch. T.

संज्ञा सैवासंज्ञा । या सत्त्वसंज्ञा जीवसंज्ञा पुद्गलसंज्ञा सैवासंज्ञा । तत्कस्य हेतोः । सर्वसंज्ञापगता हि बुद्धा भगवन्तः ॥

एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवीचत् । एवमेतत् सुभूते एवमेतत् । परमाश्चर्यसमन्वागतास्ते सत्त्वा भविष्यन्ति य इह सुभूते सूचे भाष्यमाणे नोच्चसिष्यन्ति न संचसिष्यन्ति न संचासमापत्स्यन्ते । तत्कस्य हेतोः । परमपारमितेयं सुभूते तथागतेन भाषिता यदुतापारमिता । यां च सुभूते तथागतः परमपारमितां भाषते¹ तामपरिमाणा अपि बुद्धा भगवन्तो भाषन्ते । तेनोच्यते परमपारमितेति ॥

अपि तु खलु पुनः सुभूते या तथागतस्य क्षांतिपारमिता सैवापारमिता । तत्कस्य हेतोः । यदा मे सुभूते कलिङ्गराजाङ्गप्रत्यङ्गमांसान्यच्छैत्सीत्तस्मिन्समय आत्मसंज्ञा वा सत्त्वसंज्ञा वा जीवसंज्ञा वा पुद्गलसंज्ञा वा नापि मे काचित्संज्ञा वासंज्ञा वा बभूव । तत्कस्य हेतोः । सचेन्मे सुभूते तस्मिन्समय आत्मसंज्ञाभविष्यद्वापादसंज्ञापि मे तस्मिन्समयेऽभविष्यत् । सचेत्सत्त्वसंज्ञा जीवसंज्ञा पुद्गलसंज्ञाभविष्यद्वापादसंज्ञापि मे तस्मिन्समयेऽभविष्यत् । तत्कस्य हेतोः । अभिजानाम्यहं सुभूते ऽतीतेऽध्वनि पञ्च जातिशतानि यदहं क्षांतिवादी ऋषिरभूवं । तथापि मे नात्मसंज्ञा बभूव न सत्त्वसंज्ञा न जीवसंज्ञा न पुद्गलसंज्ञा बभूव । तस्मान्नर्हि सुभूते बोधिसत्त्वेन महासत्त्वेन सर्वसंज्ञा

¹ भाषितः यां च तथागतः परमपारमितेन भाषिते J. ² Eitel, Handbook of Chinese Buddhism, pp. 49 and 55, gives कलिण्ण, and this, as Mr. Nanjio informs me, is the reading presupposed by the Chinese translations. One Chinese transliteration, however, points to Kalinga-rājā. कलिङ्ग Ch. J. T.

विवर्जयित्वानुत्तरायां सम्यक्संबोधौ चित्तमुत्पादयित्थं । न रूप-
प्रतिष्ठितं चित्तमुत्पादयित्थं न शब्दगंधरसस्पर्शधर्मप्रतिष्ठितं
चित्तमुत्पादयित्थं न धर्मप्रतिष्ठितं चित्तमुत्पादयित्थं नाधर्म-
प्रतिष्ठितं चित्तमुत्पादयित्थं न क्वचित्प्रतिष्ठितं चित्तमुत्पादयि-
त्थं । तत्कस्य हेतोः । यत्प्रतिष्ठितं तदेवाप्रतिष्ठितं । तस्मादेव
तथागतो भाषते अप्रतिष्ठितेन बोधिसत्त्वेन दानं दातव्यं । न
रूपशब्दगंधरसस्पर्शधर्मप्रतिष्ठितेन दानं दातव्यं¹ ॥

अपि तु खलु पुनः सुभूते बोधिसत्त्वेनैवंरूपो दानपरित्यागः
कर्तव्यः सर्वसत्त्वानामर्थाय । तत्कस्य हेतोः । या चैषा सुभूते सत्त्व-
संज्ञा सैवासंज्ञा । य एवं ते सर्वसत्त्वास्तथागतेन भाषितास्त
एवासत्त्वाः । तत्कस्य हेतोः² । भूतवादी सुभूते तथागतः सत्यवादी
तथावाद्यनन्यथावादी तथागतः । न वितथवादी तथागतः ॥

अपि तु खलु पुनः सुभूते यस्तथागतेन धर्मोऽभिसंबुद्धो
देशितो निध्यातो न तत्र सत्यं न मृषा । तद्यथापि नाम सुभूते
पुरुषोऽंधकारप्रविष्टो न किञ्चिदपि पश्येत् एवं वस्तुपतितो
बोधिसत्त्वो द्रष्टव्यो यो वस्तुपतितो दानं परित्यजति । तद्यथापि
नाम सुभूते चक्षुष्मान्पुरुषः प्रभातायां रात्रौ सूर्येऽभ्युज्जते नाना-
विधानि रूपाणि पश्येत् एवमवस्तुपतितो बोधिसत्त्वो द्रष्टव्यो
योऽवस्तुपतितो दानं परित्यजति ॥

अपि तु खलु पुनः सुभूते ये कुलपुत्रा वा कुलदुहितरो वेमं
धर्मपर्यायमुद्गृहीथंति धारयिथंति वाचयिथंति पर्यंवाप्स्यंति

¹ Cf. § 4.

² तत्कस्य हेतोः left out here in Ch. T.

परेभ्यश्च विस्तरेण संप्रकाशयिष्यंति ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा बुद्धास्ते तथागतेन । सर्वे ते सुभूते सत्त्वा अप्रमेयमसंख्येयं पुण्यस्कंधं प्रसविष्यंति प्रतिग्रहीष्यंति ॥ १४ ॥

यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा पूर्वाह्नकालसमये गंगानदीवालुकासमानात्मभावान्परित्यजेत् एवं मध्याह्नकालसमये गंगानदीवालुकासमानात्मभावान्परित्यजेत् सायाह्नकालसमये गंगानदीवालुकासमानात्मभावान्परित्यजेत्^१ अनेन पर्यायेण बहूनि कल्पकोटिनियुतशतसहस्राण्यात्मभावान्परित्यजेत् यश्चेमं धर्मपर्यायं श्रुत्वा न प्रतिक्षिपेत् अयमेव ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । कः पुनर्वादो यो लिखित्वोद्गृह्णीयाद्धारयेद्वाचयेत्पर्यवाप्नुयात्परेभ्यश्च विस्तरेण संप्रकाशयेत् ॥

अपि तु खलु पुनः सुभूते अचिंत्योऽतुल्योऽयं धर्मपर्यायः । अयं च सुभूते धर्मपर्यायस्तथागतेन भाषितोऽययानसंप्रस्थितानां सत्त्वानामर्थाय श्रेष्ठयानसंप्रस्थितानां सत्त्वानामर्थाय^२ । य^३ इमं धर्मपर्यायमुद्गृहीष्यंति धारयिष्यंति वाचयिष्यंति पर्यवाप्स्यंति परेभ्यश्च विस्तरेण संप्रकाशयिष्यंति ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा बुद्धास्ते तथागतेन ।

^१ From सायाह्न to परित्यजेत् left out in Ch. and T. The Chinese and Tibetan texts write बालुकोपन instead of बालिकासन, and the same variation occurs in other Buddhist texts. ^२ Cf. § 14. ^३ य deest in J. Ch. T.

सर्वे ते सुभूते सत्त्वा अग्रमेयेण पुण्यस्कंधेन समन्वागता भविष्यति ।
 अचिंत्येनातुल्येनामायेनापरिमाणेन पुण्यस्कंधेन समन्वागता
 भविष्यति । सर्वे ते सुभूते सत्त्वाः समांशेन बोधिं धारयिष्यति
 वाचयिष्यति पर्यवाप्स्यति । तत्कस्य हेतोः । न हि शक्यं सुभूतेऽयं
 धर्मपर्यायो हीनाधिमुक्तिकैः सत्त्वैः श्रोतुं नात्मदृष्टिकैर्न सत्त्वदृष्टि-
 कैर्न जीवदृष्टिकैर्न पुद्गलदृष्टिकैः । नाबोधिसत्त्वप्रतिज्ञैः सत्त्वैः
 शक्यमयं धर्मपर्यायः श्रोतुं बोद्धहीतुं वा धारयितुं वा वाचयितुं
 वा पर्यवाप्तुं वा । नेदं स्थानं विद्यते ॥

अपि तु खलु पुनः सुभूते यच्च पृथिवीप्रदेश इदं सूचं प्रकाश-
 यिष्यते पूजनीयः स पृथिवीप्रदेशो भविष्यति सदेवमानुषासुरस्य
 लोकस्य वंदनीयः प्रदक्षिणीयश्च स पृथिवीप्रदेशो भविष्यति
 चैत्यभूतः स पृथिवीप्रदेशो भविष्यति¹ ॥१५॥

अपि तु ये ते सुभूते कुलपुत्रा वा कुलदुहितरो वेमानेवंरू-
 पान्सूचांतानुद्गृहीष्यति धारयिष्यति वाचयिष्यति पर्यवाप्स्यति
 योनिशश्च मनसिकरिष्यति परेभ्यश्च विस्तरेण संप्रकाशयिष्यति
 ते परिभूता भविष्यति सुपरिभूताश्च भविष्यति । तत्कस्य हेतोः ।
 यानि च तेषां सुभूते सत्त्वानां पौर्वजन्मिकान्यशुभानि कर्माणि
 कृतान्यपायसंवर्तनीयानि दृष्ट एव धर्मे परिभूततया तानि पौर्वज-
 न्मिकान्यशुभानि कर्माणि क्षपयिष्यति बुद्धबोधिं चानुप्राप्स्यति ॥

²अभिजानाम्यहं सुभूते अतीतेऽध्वन्यसंख्येयैः कल्पैरसंख्ये-
 यतरैर्दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्य परेण पर-

¹ Cf. § 12.

² तत्कस्य हेतोः Ch. T. before अभिजानाम्यहं.

तरेण चतुरशीतिबुद्धकोटिनियुतशतसहस्राण्यभूवन्ते मयारागिता
 आराग्य¹ न विरागिताः । यच्च मया सुभूते ते बुद्धा भगवंत
 आरागिता आराग्य न विरागिता यच्च पश्चिमे काले पश्चिमे
 समये पश्चिमायां पंचशत्यां सद्धर्मविप्रलोपकाले वर्तमान²
 इमानेवंरूपान्सूचांतानुद्गृहीयन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्य-
 वाप्स्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति अस्य खलु पुनः
 सुभूते पुण्यस्कंधस्यांतिकादसौ पीर्वकः पुण्यस्कंधः शततमीमपि
 कलां नोपैति सहस्रतमीमपि शतसहस्रतमीमपि कोटितमीमपि
 कोटिशततमीमपि कोटिशतसहस्रतमीमपि कोटिनियुतशतसह-
 स्रतमीमपि संख्यामपि कलामपि गणनामप्युपमामप्युपनिषद-
 मपि³ यावदौपम्यमपि न क्षमते ॥

सचेत्पुनः सुभूते तेषां कुलपुत्राणां कुलदुहितृणां वाहं पुण्य-
 स्कंधं भाषेयं यावत्ते कुलपुत्रा वा कुलदुहितरो वा तस्मिन्समये
 पुण्यस्कंधं प्रसविष्यन्ति प्रतिग्रहीष्यन्ति उन्मादं सत्त्वा अनुप्राप्नुयु-
 श्चिह्नविक्षेपं वा गच्छेयुः । अपि तु खलु पुनः सुभूते अचिं-
 त्योऽतुल्योऽयं धर्मपर्यायस्तथागतेन भाषितः । अस्याचिंत्य एव
 विपाकः प्रतिकंक्षितव्यः ॥ १६ ॥

अथ खल्वायुष्मान्सुभूतिर्भगवंतमेतद्वोचत् । कथं भगवन्बो-
 धिसत्त्वयानसंप्रस्थितेन स्यातव्यं कथं प्रतिपत्तव्यं कथं चिह्नं
 प्रयहीतव्यं⁴ । भगवानाह । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेनैवं

¹ Instead of आरागिता आराग्य etc. J. has आराधिता आराध्य etc., but विरागिताः.

² न इमान् deest in J. ने य इमान् Ch. T. ³ निषदमपि Ch. T. निज्ञामपि J. ⁴ Cf. § 2.

चिह्नमुत्पादयित्थं सर्वे सत्त्वा मयानुपधिषे निर्वानधात्तौ
परिनिर्वापयित्थाः । एवं च सत्त्वान्परिनिर्वाप्य न कश्चित्सत्त्वः
परिनिर्वापितो भवति । तत्कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य
सत्त्वसंज्ञा प्रवर्तेत न स बोधिसत्त्व इति वक्तव्यः । जीवसंज्ञा वा
यावत्पुद्गलसंज्ञा वा प्रवर्तेत न स बोधिसत्त्व इति वक्तव्यः¹ ।
तत्कस्य हेतोः । नास्ति सुभूते स कश्चिद्धर्मो यो बोधिसत्त्वयान-
संप्रस्थितो नाम ॥

तत्किं मन्यसे सुभूते अस्ति स कश्चिद्धर्मो यस्तथागतेन दीपं-
करस्य तथागतस्यांतिकादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः ।
एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतदवोचत् । यथाहं भगवन्
भगवतो भाषितस्यार्थमाजानामि नास्ति स भगवन्कश्चिद्धर्मो
यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यांति-
कादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः । एवमुक्ते भगवानायुष्मांतं
सुभूतिमेतदवोचत् । एवमेतत्सुभूते एवमेतत् नास्ति सुभूते स
कश्चिद्धर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्सं-
बुद्धस्यांतिकादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः² । सचेत्पुनः सुभूते
कश्चिद्धर्मस्तथागतेनाभिसंबुद्धोऽभविष्यत्³ न मां दीपंकरस्तथा-
गतो व्याकरिष्यन्नविष्यसि त्वं माणवानागतेऽध्वनि शक्यमुनिर्नाम
तथागतोऽर्हन्सम्यक्संबुद्ध इति । यस्मात्तर्हि सुभूते तथागतेनार्हता
सम्यक्संबुद्धेन नास्ति स कश्चिद्धर्मो योऽनुत्तरां सम्यक्संबोधि-
मभिसंबुद्धस्तस्मादहं दीपंकरेण तथागतेन व्याकृतो भविष्यसि

¹ Cf. § 3. ² Cf. § 10. ³ आत् Ch. J. चेत J. ⁴ मानवा J. Deest in Ch. T.

त्वं माणवानागतेऽध्वनि शाक्यमुनिर्नाम तथागतोऽर्हन्सम्यक्संबुद्धः ॥

तत्कस्य हेतोस्तथागत इति सुभूते। भूततथताया¹ एतदधिवचनं। तथागत इति सुभूते। अनुत्पादधर्मताया एतदधिवचनं। तथागत इति² सुभूते। धर्मोच्छेदस्यैतदधिवचनं। तथागत इति सुभूते। अत्यंतानुत्पन्नस्यैतदधिवचनं ॥

तत्कस्य हेतोः। एष सुभूतेऽनुत्पादो यः परमार्थः। यः कश्चित्सुभूत एवं वदेत्तथागतेनार्हता सम्यक्संबुद्धेनानुत्तरा सम्यक्संबोधि-रभिसंबुद्धेति स वितथं वदेत् अभ्याचक्षीत मां स सुभूते अस-तोऽमृहीतेन। तत्कस्य हेतोः। नास्ति सुभूते स कश्चिद्धर्मो यस्तथा-गतेनानुत्तरां सम्यक्संबोधिमभिसंबुद्धः⁴। यश्च सुभूते तथागतेन धर्मोऽभिसंबुद्धो देशितो वा तत्र न सत्यं न मृषा। तस्मात्तथागतो भाषते सर्वधर्मा बुद्धधर्मा इति⁵। तत्कस्य हेतोः। सर्वधर्मा इति सुभूते अधर्मास्तथागतेन भाषिताः। तस्मादुच्यंते सर्वधर्मा बुद्धधर्मा इति॥

तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो महाकायः। आयुष्मान्सुभूतिराह। योऽसौ भगवंस्तथागतेन पुरुषो भाषित उपेतकायो महाकाय इति अकायः स भगवंस्तथागतेन भाषितः। तेनोच्यत उपेतकायो महाकाय इति⁶ ॥

भगवानाह। एवमेतत्सुभूते। यो बोधिसत्त्व एवं वदेदहं सत्त्वान्परिनिर्वापयिष्यामीति न स बोधिसत्त्व इति वक्तव्यः।

¹ तथागताया J.

² भगवानिति Ch.

³ धर्मोच्छेद T.

⁴ Cf. §§ 7; 22.

⁵ सर्वधर्मा इति Ch. सर्वधर्म इति T. सर्वधर्म बुद्धधर्म इति J.

⁶ Cf. § 10.

तत्कस्य हेतोः । अस्ति सुभूते स कश्चिद्धर्मो यो बोधिसत्त्वो नाम । सुभूतिराह । नो हीदं भगवन् नास्ति स कश्चिद्धर्मो यो बोधिसत्त्वो नाम । भगवानाह । सत्त्वाः सत्त्वा इति सुभूते असत्त्वास्ते तथागतेन भाषितास्तेनोच्यन्ते सत्त्वा इति । तस्मात्तथागतो भाषते निरात्मानः सर्वधर्मा¹ निर्जीवा निष्पोषा² निष्पुद्गलाः सर्वधर्मा इति ॥

यः सुभूते बोधिसत्त्व एवं वदेदहं क्षेचव्यूहान्निष्पादयिष्यामीति स वितथं वदेत्³ । तत्कस्य हेतोः । क्षेचव्यूहा क्षेचव्यूहा इति सुभूते अक्षूहास्ते तथागतेन भाषिताः । तेनोच्यन्ते क्षेचव्यूहा इति ॥

यः सुभूते बोधिसत्त्वो निरात्मानो धर्मा निरात्मानो धर्मा इत्यधिमुच्यते स तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वो महासत्त्व इत्याख्यातः ॥ १७ ॥

भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य मांस-चक्षुः । सुभूतिराह । एवमेतद्भगवन् संविद्यते तथागतस्य मांस-चक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य दिव्यं चक्षुः । सुभूतिराह । एवमेतद्भगवन् संविद्यते तथागतस्य दिव्यं चक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य प्रज्ञाचक्षुः । सुभूतिराह । एवमेतद्भगवन् संविद्यते तथागतस्य प्रज्ञाचक्षुः । भगवानाह । तत्किं मन्यसे सुभूते संविद्यते तथागतस्य धर्मचक्षुः । सुभूतिराह । एवमेतद्भगवन् संविद्यते तथागतस्य धर्मचक्षुः । भगवानाह । तत्किं मन्यसे सुभूते

¹ निस्त्रस्य सर्वधर्मैः J.
Childers s. v. poriso.

² निष्पोषा deest in J.; translated by Kumāragiwa. See

³ सोऽपि तथैव वक्तव्यः J.

संविद्यते तथागतस्य बुद्धचक्षुः। सुभूतिराह। एवमेतद्भगवन्संविद्यते
तथागतस्य बुद्धचक्षुः ॥

भगवानाह¹। तत्किं मन्यसे सुभूते यावत्यो गंगायां महानद्यां
वालुका अपि नु ता वालुकास्तथागतेन भाषिताः। सुभूतिराह।
एवमेतद्भगवन्नेवमेतत्सुगत भाषितास्तथागतेन वालुकाः। भग-
वानाह। तत्किं मन्यसे सुभूते यावत्यो गंगायां महानद्यां वालु-
कास्तावत्य एव गंगानद्यो भवेयुः तासु या वालुकास्तावंतश्च
लोकधातवो भवेयुः कश्चिद्बहवस्ते लोकधातवो भवेयुः।
सुभूतिराह। एवमेतद्भगवन्नेवमेतत्सुगत बहवस्ते लोकधातवो
भवेयुः। भगवानाह। यावंतः सुभूते तेषु लोकधातुषु सस्वास्तेषामहं
नानाभावां चित्तधारां प्रजानामि²। तत्कस्य हेतोः। चित्तधारा
चित्तधारेति सुभूते अधरिषा तथागतेन भाषिता। तेनोच्यते
चित्तधारेति। तत्कस्य हेतोः। अतीतं सुभूते चित्तं नोपलभ्यते।
अनागतं चित्तं नोपलभ्यते³। प्रत्युत्पन्नं चित्तं नोपलभ्यते ॥१८॥

तत्किं मन्यसे सुभूते यः कश्चित्कुलपुत्रो वा कुलदुहिता वेमं
पिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्यो
ऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात्⁴ अपि नु स कुलपुत्रो वा

¹ T. inserts तत्किं मन्यसे सुभूते यावत्यो गंगायां महानद्यां वालुकास्तथागतेन भाषिताः।
सुभूतिराह। एवमेतद्भगवं। एवमेतत्सुगत भाषितास्तथागतेन वालुकाः। भगवानाह। साधु साधु
सुभूते। Ch. has only साधु साधु सुभूते after भगवानाह। J. gives a shorter text: यावत्यो
गंगानद्यां वालुकास्तावत्यो गंगानद्यो भवेयुः इति तासु या वालुकास्तावंतश्च लोकधातवो भवेयुः.

² प्रजानीयात् Ch. प्रजानीयः J.

³ T. has नोपलभ्यते three times, Ch. has नो°,

नो°, and नो°.

⁴ T. repeats तत्किं मन्यसे सुभूते.

कुलदुहिता वा ततो निदानं बहु¹ पुण्यस्कंधं प्रसुनुयात् । सुभू-
तिराह । बहु भगवन्बहु सुगत² । भगवानाह । एवमेतत्सुभूते
एवमेतत् बहु स कुलपुत्रो वा कुलदुहिता वा ततो निदानं
³पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । तत्कस्य हेतोः । पुण्य-
स्कंधः पुण्यस्कंध इति सुभूते अस्कंधः स तथागतेन भाषितः ।
तेनोच्यते पुण्यस्कंध इति । सचेत्पुनः सुभूते पुण्यस्कंधोऽभविष्यत्⁴
तथागतोऽभाषिष्यत्⁵ पुण्यस्कंधः पुण्यस्कंध इति ॥१९॥

तत्किं मन्यसे सुभूते रूपकायपरिनिष्पत्त्या तथागतो द्रष्टव्यः ।
सुभूतिराह । नो हीदं भगवन् न रूपकायपरिनिष्पत्त्या तथागतो
द्रष्टव्यः । तत्कस्य हेतोः । रूपकायपरिनिष्पत्ती रूपकायपरिनि-
ष्पत्तिरिति भगवन् अपरिनिष्पत्तिरेषा तथागतेन भाषिता ।
तेनोच्यते रूपकायपरिनिष्पत्तिरिति ॥

भगवानाह । तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतो द्रष्ट-
व्यः । सुभूतिराह । नो हीदं भगवन् न लक्षणसंपदा तथागतो द्रष्टव्यः ।
तत्कस्य हेतोः । यैषा भगवँलक्षणसंपत्तयागतेन भाषिता अलक्षण-
संपदेषा तथागतेन भाषिता । तेनोच्यते लक्षणसंपदिति⁶ ॥२०॥

भगवानाह । तत्किं मन्यसे सुभूते अपि नु तथागतस्यैवं भवति
मया धर्मो देशित इति । ⁷सुभूतिराह । नो हीदं भगवन् तथा-
गतस्यैवं भवति मया धर्मो देशित इति । भगवानाह । यः सुभूते

¹ Ch. and T. use बहुतरं instead of बहु. ² Ch. and T. insert स कुलपुत्रो वा कुलदुहिता
वा ततो निदानं बहुतरं पुण्यस्कंधं प्रसुनुयात् as in § 8. ³ Ch. and T. insert बहुतरं.

⁴ भविष्यति T. Ch. भविष्येत् J. ⁵ भाषिष्यत् T. Ch. भाषिष्येत् J. ⁶ Cf. §§ 5; 13; 25.

⁷ Instead of सुभूतिराह to यः सुभूते, J. has न खलु पुन एवं द्रष्टव्यं यो मां सुभूते.

एवं वदेत्तथागतेन धर्मो देशित इति स वितथं वदेत् अभ्याचक्षीत
मां स सुभूतेऽसतोऽनृहीतेन । तत्कस्य हेतोः । धर्मदेशना धर्मदेशनेति
सुभूते नास्ति स कश्चिद्धर्मो यो धर्मदेशना नामोपलभ्यते ॥

एवमुक्त आयुष्मान्सुभूतिर्भगवंतमेतदवोचत् । अस्ति भगवन्के-
चित्सत्त्वा भविष्यन्त्यागतेऽध्वनि पश्चिमे काले पश्चिमे समये
पश्चिमायां पंचशत्यां सद्धर्मविप्रलोपे वर्तमाने य इमानेवंरू-
पान्धर्माञ्छ्रुत्वाभिश्चद्वास्यन्ति । भगवानाह । न ते सुभूते सत्त्वा
नासत्त्वाः । तत्कस्य हेतोः । सत्त्वाः सत्त्वा इति सुभूते सर्वे ते सुभूते
असत्त्वास्तथागतेन भाषिताः । तेनोच्यन्ते सत्त्वा इति ॥ २१ ॥

तत्किं मन्यसे सुभूते अपि न्वस्ति स कश्चिद्धर्मो यस्तथागतेना-
नुत्तरां सम्यक्संबोधिमभिसंबुद्धः¹ । आयुष्मान्सुभूतिराह । नो हीदं
भगवन् नास्ति स भगवन्कश्चिद्धर्मो यस्तथागतेनानुत्तरां सम्यक्सं-
बोधिमभिसंबुद्धः । भगवानाह । एवमेतत्सुभूते एवमेतत् अणुरपि
तच्च धर्मो न संविद्यते नोपलभ्यते । तेनोच्यतेऽनुत्तरा सम्यक्सं-
बोधिरिति ॥ २२ ॥

अपि तु खलु पुनः सुभूते समः स धर्मो न तच्च कश्चिद्विषमः ।
तेनोच्यतेऽनुत्तरा सम्यक्संबोधिरिति । निरात्मत्वेन निःसत्त्वत्वेन
निर्जीवत्वेन निष्पुद्गलत्वेन समा सानुत्तरा सम्यक्संबोधिः सर्वैः
कुशलैर्धर्मैरभिसंबुध्यते । तत्कस्य हेतोः । कुशला धर्माः कुशला
धर्मा इति सुभूते अधर्माश्चैव ते तथागतेन भाषिताः । तेनोच्यन्ते
कुशला धर्मा इति ॥ २३ ॥

¹ Cf. §§ 7; 17.

यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा यावंतस्त्रिसाहस्र-
महासाहस्रे लोकधातौ सुमेरवः पर्वतराजानस्तावतो राशीन्स-
प्रानां रत्नानामभिसंहृत्य तथागतेभ्योऽर्हंभ्यः सम्यक्संबुद्धेभ्यो
दानं दद्यात् यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापारमिताया
धर्मपर्यायादंतश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो देशयेदस्य
सुभूते पुण्यस्कंधस्यासौ पौर्वकः पुण्यस्कंधः शततमीमपि कलां
नोपैति यावदुपनिषदमपि न क्षमते¹ ॥ २४ ॥

तत्किं मन्यसे सुभूते अपि नु तथागतस्यैवं भवति मया सत्त्वाः
परिमोचिता इति । न खलु पुनः सुभूत एवं द्रष्टव्यं । तत्कस्य हेतोः ।
नास्ति सुभूते कश्चित्सत्त्वो यस्तथागतेन परिमोचितः । यदि पुनः
सुभूते कश्चित्सत्त्वोऽभविष्यद्यस्तथागतेन परिमोचितः स्यात् स
एव तथागतस्यात्मयाहोऽभविष्यत्सत्त्वयाहो जीवयाहः पुत्रलया-
होऽभविष्यत् । आत्मयाह इति सुभूते अयाह एष तथागतेन
भाषितः । स च बालपृथग्जनैरुद्धृहीतः । बालपृथग्जना इति
सुभूते अजना एव ते तथागतेन भाषिताः । तेनोच्यंते बाल-
पृथग्जना इति ॥ २५ ॥

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतो द्रष्टव्यः । सुभूति-
राह । नो हीदं भगवन् । यथाहं भगवतो भाषितस्यार्थमाजानामि
न लक्षणसंपदा तथागतो द्रष्टव्यः² । भगवानाह । साधु साधु
सुभूते एवमेतत्सुभूते एवमेतद्यथा वदसि । न लक्षणसंपदा
तथागतो द्रष्टव्यः । तत्कस्य हेतोः । सचेत्पुनः सुभूते लक्षणसंपदा

¹ Cf. § 16.

² Cf. §§ 5; 13; 20.

तथागतो द्रष्टव्योऽभविष्यद्राजापि चक्रवर्ती तथागतोऽभविष्यत् ।
तस्मान्न लक्षणसंपदा तथागतो द्रष्टव्यः । आयुष्मान्सुभूतिर्भग-
वन्तमेतदवोचत् । यथाहं भगवतो भाषितस्यार्थमाजानामि न
लक्षणसंपदा तथागतो द्रष्टव्यः । अथ खलु भगवांस्तस्यां वेला-
यामिमे गाथे अभाषत ।

ये मां रूपेण चाद्राक्षुर्ये मां घोषेण चान्वगुः¹ ।

मिथ्याप्रहाणप्रसृता न मां द्रक्ष्यंति ते जनाः ॥ १ ॥

धर्मतो बुद्धो द्रष्टव्यो धर्मकाया हि नायकाः ।

धर्मता च न² विज्ञेया न सा³ शक्या⁴ विजानितुं⁵ ॥ २ ॥ २६ ॥

तत्किं मन्यसे सुभूते लक्षणसंपदा तथागतेनानुत्तरा सम्यक्सं-
बोधिरभिसंबुद्धा । न खलु पुनस्ते सुभूत एवं द्रष्टव्यं । तत्कस्य
हेतोः । न हि सुभूते लक्षणसंपदा तथागतेनानुत्तरा सम्यक्संबो-
धिरभिसंबुद्धा स्यात् । न खलु पुनस्ते सुभूते कश्चिदेवं वदेत्
बोधिसत्त्वयानसंप्रस्थितैः कस्यचिद्धर्मस्य विनाशः प्रज्ञप्त उच्छेदो
वेति । न खलु पुनस्ते सुभूत एवं द्रष्टव्यं । तत्कस्य हेतोः ।
न बोधिसत्त्वयानसंप्रस्थितैः कस्यचिद्धर्मस्य विनाशः प्रज्ञप्तो
नोच्छेदः ॥ २७ ॥

यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा गंगानदी-
वाल्मुकासमौल्लोकधातून्सप्ररत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः
सम्यक्संबुद्धेभ्यो दानं दद्याद्यश्च बोधिसत्त्वो निरात्मकेष्वनुत्पत्ति-

¹ चान्वगुः J. चान्वयो Ch. चान्वयोत् T.
च Ch. T.

⁴ शक्या J. शक्या Ch. T.

² च न J. चास्य Ch. T.

³ सा J.

⁵ जनिर्तुं J. T. See Childers s. v. gAnAti.

केषु धर्मेषु क्षांतिं प्रतिलभते अयमेव ततो निदानं बहुतरं
 पुण्यस्कंधं प्रसवेदप्रमेयमसंख्येयं । न खलु पुनः सुभूते बोधिसत्त्वेन
 महासत्त्वेन पुण्यस्कंधः परियहीतव्यः । आयुष्मान्सुभूतिराह ।
 ननु भगवन्¹ बोधिसत्त्वेन पुण्यस्कंधः परियहीतव्यः । भगवानाह ।
 परियहीतव्यः सुभूते नो यहीतव्यः² । तेनोच्यते परियहीतव्य
 इति ॥ २८ ॥

अपि तु खलु पुनः सुभूते यः कश्चिदेवं वदेत्तथागतो गच्छति
 वागच्छति वा तिष्ठति वा निषीदति वा शय्यां वा कल्पयति न
 मे सुभूते भाषितस्यार्थमाजानाति । तत्कस्य हेतोः । तथागत
 इति सुभूत उच्यते न क्वचिन्नतो न कुतश्चिदागतः । तेनोच्यते
 तथागतोऽर्हन्सम्यक्संबुद्ध इति ॥ २९ ॥

यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा यावन्ति
 षिसाहस्रमहासाहस्रे लोकधातौ पृथिवीरजांसि तावतां लोकधा-
 तूनामेवंरूपं मधिं³ कुर्यात् यावदेवमसंख्येयेन वीर्येण तद्यथापि
 नाम परमाणुसंचयः तत्किं मन्यसे सुभूते अपि नु बहुः स
 परमाणुसंचयो भवेत् । सुभूतिराह । एवमेतन्नगवन्नेवमेतात्सुगत ।
 बहुः स परमाणुसंचयो भवेत् । तत्कस्य हेतोः । सचेन्नगवन्बहुः
 परमाणुसंचयोऽभविष्यत् न भगवानवस्थ्यात्परमाणुसंचय इति ।
 तत्कस्य हेतोः । योऽसौ भगवन्परमाणुसंचयस्तथागतेन भाषितः
 असंचयः स तथागतेन भाषितः । तेनोच्यते परमाणुसंचय इति ॥

¹ भगवन् T. भगवं Ch. न नु भगवं J. ² तोद्वहीतव्यः J. नोद्वहीतव्यः Ch. नो गृही-
 तव्यः T. ³ न क्वचिच्छेदा T. ⁴ एवंरूपमपि भाग कुर्यात् T. Ch. एवंरूपं मधिं कुर्यात् J.

यश्च तथागतेन भाषितस्त्रिसाहस्रमहासाहस्रो लोकधातुरिति
अधातुः स तथागतेन भाषितः । तेनोच्यते त्रिसाहस्रमहासाहस्रो
लोकधातुरिति । तत्कस्य हेतोः । सचेद्भगवन् लोकधातुरभविष्यत्
स एव पिंडयाहोऽभविष्यत् यश्चैव पिंडयाहस्तथागतेन भाषितः
अयाहः स तथागतेन भाषितः । तेनोच्यते पिंडयाह इति ।
भगवानाह । पिंडयाहश्चैव सुभूते अव्यवहारोऽनभिलष्यः । न स
धर्मो नाधर्मः । स च बालपृथग्जनैरुद्धृहीतः ॥३०॥

तत्कस्य हेतोः¹ यो हि कश्चित्सुभूत एवं वदेदात्मदृष्टिस्तथागतेन
भाषिता सत्त्वदृष्टिर्जीवदृष्टिः पुद्गलदृष्टिस्तथागतेन भाषिता अपि
नु स सुभूते सम्यग्वदमानो वदेत् । सुभूतिराह । नो हीदं भगवन्नो
हीदं सुगत न सम्यग्वदमानो वदेत् । तत्कस्य हेतोः । या सा भग-
वन्नात्मदृष्टिस्तथागतेन भाषिता अदृष्टिः सा तथागतेन भाषिता ।
तेनोच्यत आत्मदृष्टिरिति ॥

भगवानाह । एवं हि सुभूते बोधिसत्त्वयानसंप्रस्थितेन सर्वधर्मा
ज्ञातव्या द्रष्टव्या अधिमोक्तव्याः । तथा च ज्ञातव्या द्रष्टव्या अधि-
मोक्तव्या यथा न धर्मसंज्ञायामपि प्रत्युपतिष्ठेन्नाधर्मसंज्ञायां ।
तत्कस्य हेतोः । धर्मसंज्ञा धर्मसंज्ञेति सुभूते असंज्ञैषा तथागतेन
भाषिता । तेनोच्यते धर्मसंज्ञेति ॥३१॥

यश्च खलु पुनः सुभूते बोधिसत्त्वो महासत्त्वोऽप्रमेयानसंख्ये-
याँल्लोकधातून्सप्ररत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हंभ्यः सम्यक्सं-
बुद्धेभ्यो दानं दद्याद्यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापार-

¹ तत्कस्य हेतोः before यो हि deest in J.

मिताया धर्मपर्यायादंतशश्वतुष्पादिकामपि गाथामुद्गृह्य धारयेद्दे-
शयेद्वाचयेत्पर्यवाप्तुयात्परेभ्यश्च विस्तरेण संप्रकाशयेद्यमेव ततो
निदानं बहुतरं पुण्यस्कंधं प्रसुनुयादप्रमेयमसंख्येयं । कथं च
संप्रकाशयेत्¹ । तद्यथाकाशे²

तारका तिमिरं³ दीपो मायावश्यायंबुद्बुदं ।

स्वप्नं च विद्युदधं च एवं द्रष्टव्यं संस्कृतं⁴ ॥

तथा प्रकाशयेत् तेनोच्यते संप्रकाशयेदिति ॥

इदमवोचन्नगवानात्मनाः । स्थविरसुभूतिस्ते च भिक्षुभि-
क्षुयुपासकोपासिकास्ते च बोधिसत्त्वाः⁵ सदेवमानुषासुरगंधर्वश्च
लोको भगवतो भाषितमभ्यनंदन्निति ॥ ३२ ॥

॥ आर्यवज्रच्छेदिका भगवती प्रज्ञापारमिता समाप्ता ॥⁷

¹ संप्रकाश तद्यथाकाशे T. The Japanese text varies considerably, but it may represent the original reading, vis. कथं च संप्रकाशयेत् यथा न प्रकाशयेत् तेनोच्यते संप्रकाशयेत् । तारका तिमिरं दीपो मायावश्यायंबुद्बुदा सुपिनं विद्युदधं च पश्येदेवं हि संस्कृतं इति ॥ ² वज्र-
काशे Ch. ³ तिमिरं Ch. T. ⁴ मायावश्याय Ch. T. ⁵ It would be easy to restore the metre by reading पश्येदेवं हि संस्कृतं, but Buddhist poets do not obey the ordinary rules of metre, or rather their rules of quantity in pronunciation differ from those of later grammarians. Svapna, 'dream,' is used as a neuter, like the Pāli supinam. ⁶ ते च बोधिसत्त्वा deest in J. ⁷ वज्रच्छेदिकाप्रज्ञापारमिता (सु) च: समाप्तं J.

प व व र म क य व शी म न न ग रं
 म व व व व व व व व व व व व व व
 शी म न न ग रं म व व व व व व व व
 व व व व व व व व व व व व व व
 व व रं म न न ग रं म व व व व व व व
 म व व व व व व व व व व व व व व

म व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व

J. GUGGENHEIM, PHOTO LITHO, OXFORD.

Vagrakkhedikā from Japan. (Catal. Bodl. Japan. No. 55.)
Length 9½ inches. Height 11 inches.

ननगानरावरी अशययक्रयापमितादीया वंमयाकृतमकामिसमद्यत्तगवाद्यावद्यावित्त
 रतिष्ठाङ्कतवनस्यनाद्ययिष्टवस्थापाममदा तात्त्रिसङ्घनसाधमधव्यादन्नलितिसुप्र
 तैश्वर्यलैषवाधिसर्विभूतासर्वैःश्रयत्तनरावाद्यवाङ्ककलसमद्यनिवाययाप्रवाव
 जमसायश्रावसीमदानरापीयिष्टाप्रयाविक्रुश्रुवृत्तनरावाङ्कावसीमदानरापीयिष्टा
 यवपिबाहुततत्तात्तलह्यश्चाङ्कतायिष्टया तद्यतिकङ्कयावरीवश्रुत्साद्युयथीयक
 ल्युषीचन्नगवात्रयक्रययवामनययक्रमात्तु कुञ्जकसययतिषययनिम्नीश्रुतिग्रयश्रु
 श्रयत्तसंवक्रलातिक्रयाननरावाङ्कनायमेकमन्यसकृत्तगवतश्रुतिश्रुतिरनि
 वद्यत्तगवत्तंविष्टचक्रिणीकृतीकृत्तशयीदत्तनद्वलयुनसमद्यनायश्रावन्नतिससाम
 क्ययदिसत्रियतिसङ्घसत्रियल्लह्यश्रयत्तयाश्रावन्नतिसत्तायासनादकंसमृत्तगसङ्घ
 कृत्तचक्रिणीकृत्तमष्टुलंयुधिशांयतियायत्तनरावाङ्कनाद्यनियलश्रुत्तगवत्तमत्तया
 वरुश्राव्यत्तगवयपमाश्रयसरातयावषवतवागतनात्तासश्रुत्तवृद्धनवाधिसत्त
 मदासत्तामृत्तयपिष्टतीताश्रयपमत्तानग्रहलाश्राव्यत्तगवश्रावषवतवागतनात्ता
 सश्रुत्तवृद्धनवाधिसत्तामत्तातलयरीक्लिष्टयपमत्तायपीवनयात्तकषेत्तगववाधिस
 त्वयानमंयसितनकुलयुद्धतादाकुलददितावाष्टतर्गकषेयतियत्तवश्रुत्तकषेचितुयु
 दोतश्रुत्तयवमृत्तत्तगवालायश्राव्यत्तनिसत्तदवाश्रुत्ताधिसाधसत्तगवमत्तस्यत्तय
 वमत्तश्राववाचमिष्टनयपिष्टतीतासश्रावत्तनवाधिसत्तामत्तासत्तवयपमत्तात्तयत्तता
 यपिष्टितासश्रावत्तनवाधिसत्तामत्तामत्ताश्रयपमत्तायपीवनयात्तनतिसत्तसत्तुत्ताध

J. GUYENNEIM, 1110 N. MITCHELL ST. CHICAGO, ILL.

Vagrakkaedikā from China. (Mr. Wylie's Copy.)
Length 74 inches. Height 73 inches.

Anecdota Oxoniensia

TEXTS, DOCUMENTS, AND EXTRACTS

CHIEFLY FROM

MANUSCRIPTS IN THE BODLEIAN

AND OTHER

OXFORD LIBRARIES

ARYAN SERIES. VOL. I—PART II.

SUKHĀVATĪ-VYŪHA

DESCRIPTION OF SUKHĀVATĪ, THE LAND OF BLISS

EDITED BY

F. MAX MÜLLER AND BUNYIU NANJIO



Oxford

AT THE CLARENDON PRESS

1883

[*All rights reserved*]

明 治 十 六 年 癸 未 鑄

佛 說 無 量 壽 經 梵 文

附 錄

康 僧 鎧 魏 譯 偈 文
小 阿 彌 陀 經 梵 文

英 國 牛 津 大 學 校 博 士 馬 格 師 摩 勒 校 訂
日 本 眞 宗 大 谷 派 沙 門 南 條 文 雄

英 國 牛 津 格 老 廉 敦 印 書 局 刊 行

SUKHÂVATÎ-VYÛHA

DESCRIPTION OF SUKHÂVATÎ THE LAND OF BLISS

EDITED BY

F. MAX MÜLLER, M.A.

AND

BUNYIU NANJIO

PRIEST OF THE EASTERN HONGWANZI IN JAPAN

WITH TWO APPENDICES

1. TEXT AND TRANSLATION OF SAṄHAVARMA'S CHINESE VERSION
OF THE POETICAL PORTIONS OF THE SUKHÂVATÎ-VYÛHA
2. SANSKRIT TEXT OF THE SMALLER SUKHÂVATÎ-VYÛHA



Oxford

AT THE CLARENDON PRESS

1883

[*All rights reserved*]

II.

SUKHÂVATÎ-VYÛHA,

DESCRIPTION OF SUKHÂVATÎ,
THE LAND OF BLISS.

b

[III. 2.]

II.

SUKHĀVATĪ-VYŪHA.

AFTER publishing in 1880 the Sanskrit text of the Smaller Sukhāvati-vyūha, I had hoped that the libraries of Japan or China, which had supplied the manuscripts of that shorter and probably earlier text, would furnish likewise materials for an edition of the Larger Sukhāvati-vyūha.

There can be no doubt that the MSS. preserved in Japan, and which probably came to Japan through China, belong to an early age. The evidence on which I claimed for some of the palm-leaves, more particularly for those formerly preserved in the temple of Hōriuzi¹, the rank of the oldest among the Sanskrit MSS. now known to exist in India or any other part of the world, has not been challenged. That palm-leaf came to Japan in A. D. 609², and must therefore have been kept in China for some time before it was exported to Japan³.

Now it is well known that the Larger Sukhāvati-vyūha was one of the most popular and most widely read books of the Buddhist Tripitaka, both in China and Japan. While of the smaller text there were three Chinese translations only⁴, the larger text is said to have been translated

¹ Catalogue of Japanese and Chinese Books and Manuscripts in the Bodleian Library, No. 45 b.

² Selected Essays, vol. ii. pp. 368-370.

³ Selected Essays, vol. ii. p. 371.

⁴ These translations are—

(1) Fo-shwo-ō-mi-tho-ñiñ, lit. 'Buddhabhāshita-amitāyus-sūtra.' 5 leaves. Translated by Kumāragīva, of the Latter Tshin dynasty, A. D. 384-417. No. 200 of the Chinese Tripitaka. It corresponds, with a few omissions, to the Sanskrit text, which, together with an English translation and notes, was published by me, in the Journal

twelve times into Chinese. The first, fifth, sixth, seventh, eighth, ninth, and tenth had been lost in China in A.D. 730, when the Khái-yuen-lu was compiled; so that there are now only five in existence in China and Japan. It is true that none of these five Chinese translations agrees entirely with the Sanskrit text, as it was preserved in Nepal, and that they differ also considerably from each other. The following facts, however, are the same in all the translations, and agree also with the Sanskrit text:—viz. the scene of the dialogue is always placed at Rāgagrīha, on the mountain Grīdhrakūṭa, and the principal speakers are Bhagavat or Buddha, Ānanda, and Maitreya. The subject is the description of Sukhāvati, together with the history of Amitāyus or Amitābha, beginning with his early stage when he was as yet a Bhikshu with the name of Dharmākara, at the time of the Tathāgata Lokesvararāja.

According to the Thu-ki (No. 1487), a catalogue of the Chinese Tripitaka, compiled about A.D. 664, and the K'-yuen-lu (No. 1612), the following is a list of the twelve translations of the Larger Sukhāvati-vyūha:—

(1) Wu-lián-sheu-kiñ, 'Amitāyus-sūtra.' 2 fasc. Translated by Ān Shi-káo, A.D. 148–170, of the Eastern Hân dynasty, A.D. 25–220. (Thu-ki, fasc. 1, fol. 5 b.) Lost.

of the Royal Asiatic Society, vol. xii. part ii. (1880), pp. 168–186, and afterwards in my Selected Essays, vol. ii. pp. 348–363, without the text. A fragmentary English translation of this Chinese translation, by the Rev. S. Beal, was given in his Catena of Buddhist Scriptures, pp. 378–383. A French translation, by MM. Ymaizoumi and Yamata, with the Sanskrit text, was published in the Annales du Musée Guimet, vol. ii. (1881), pp. 39–64.

(2) Siáo-wu-lián-sheu-kiñ, lit. 'Small Amitāyus-sūtra.' 1 fasciculus. Translated by Guwabhadra, of the earlier Suñ dynasty, A.D. 420–479. It was lost already in A.D. 730, when the Khái-yuen-lu (No. 1485), a well-known catalogue of the Chinese Tripitaka, was compiled. See the Khái-yuen-lu, fasc. 14 a, fol. 17 b.

(3) K'han-tsân-tsiñ-thu-fo-shō-sheu-kiñ, lit. 'Sūtra on the Favour of all Buddhas and the Praise of the Pure Land (Sukhāvati).' 11 leaves. Translated by Hiouen-thsang, of the Thán dynasty, A.D. 618–907. No. 199. This translation is somewhat longer than Kumāragīva's, e. g. it gives the names of the Buddhas of the four corners, beside those of the four quarters and of the nadir and zenith. According to the K'-yuen-lu (No. 1612, fasc. 2, fol. 2 b), this Chinese translation is said to agree with the Tibetan translation; for which latter, see the Asiatic Researches, vol. xx. p. 439.

(2) Wu-liân-tshîñ-tsiñ-phiñ-tañ-kiáo-kiñ, 'Amita-suddha-samyaksam-buddha-sûtra.' 3 or 4 fasc. By *K'* Leu-kiá-khân (Lokaraksha?), A. D. 147-186, of the same dynasty as before. (Thu-ki, fasc. 1, fol. 4 a; *K'*-yuen-lu, fasc. 1, fol. 31 a.) First of the five translations still in existence. No. 25 of the Chinese Tripiṭaka.

(3) Ö-mi-tho-kiñ, 'Amita-sûtra.' 2 fasc. By *K'* K'hien, A. D. 223-253, of the Wu dynasty, A. D. 222-280. (Thu-ki, fasc. 1, fol. 19 a; *K'*-yuen-lu, fasc. 1, fol. 31 b.) Second of the five translations still in existence. No. 26.

(4) Wu-liân-sheu-kiñ, 'Amitâyus-sûtra.' 2 fasc. By Khân Sañ-khái (Saṅghavarman), A. D. 252, of the Wêi dynasty, A. D. 220-265. (Thu-ki, fasc. 1, fol. 17 b; *K'*-yuen-lu, fasc. 1, fol. 31 b.) Third of the five translations still in existence. No. 27.

(5) Wu-liân-tshîñ-tsiñ-phiñ-tañ-kiáo-kiñ, 'Amita-suddha-samyaksam-buddha-sûtra.' 2 fasc. By Po Yen, A. D. 257, of the same dynasty as before. (Thu-ki, fasc. 1, fol. 18 a.) Lost.

(6) Wu-liân-sheu-kiñ, 'Amitâyus-sûtra.' 2 fasc. By *Ku* Fâ-hu (Dharmaraksha), A. D. 266-313, of the Western Tsin dynasty, A. D. 265-316. (Thu-ki, fasc. 2, fol. 2 a.) Lost.

(7) Sin-wu-liân-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Buddha-bhadra, A. D. 398-421, of the Eastern Tsin dynasty, A. D. 317-420. (Thu-ki, fasc. 2, fol. 23 b.) Lost.

(8) Wu-liân-sheu-kiñ-kan-tañ-kan-kiáo-kiñ, 'Amitâyur-arhat-samyaksam-buddha-sûtra.' 1 fasc. By *Ku* Fâ-li, A. D. 419, of the same dynasty as before. (Thu-ki, fasc. 2, fol. 26 a.) Lost.

(9) Sin-wu-liân-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Pâo-yun, A. D. 424-453, of the earlier Suñ dynasty, A. D. 420-479. (Thu-ki, fasc. 3, fol. 19 a.) Lost.

(10) Sin-wu-liân-sheu-kiñ, 'New Amitâyus-sûtra.' 2 fasc. By Dharma-mitra, A. D. 424-441, of the same dynasty as before. (Khái-yuen-lu, fasc. 14, fol. 4 a.) Lost.

(11) Wu-liân-sheu-ju-lâi-hwui, 'Amitâyus-tathâgata-parshad,' i. e. the Sûtra spoken by Buddha (Fo-shwo . . . kiñ understood) on the Tathâgata Amitâyus, at an assembly. 2 fasc. By Bodhiruki, A. D. 693-713, of the Thán dynasty, A. D. 618-907. (*K'*-yuen-lu, fasc. 1, fol. 21 b.) Fourth of the five translations still in existence. No. 23 (5).

(12) *Tâ-shañ-wu-lián-sheu-kwân-yen-kin*, 'Mahâyânâmitâyur-vyûha-sûtra.' 3 fasc. By Fâ-hhien, A.D. 982-1001, of the later Suñ dynasty, A.D. 960-1280. (*K'-yuen-lu*, fasc. 4, fol. 11 a.) Fifth of the five translations still in existence. No. 863.

None of these twelve Chinese titles reproduces the exact meaning of the title of *Sukhâvatî-vyûha*, or *Amitâbha-vyûha*; but on the contrary, almost all of them agree with the title *Amitâyur-vyûha*, or *Amitâyus-sûtra*. For the above seven missing translations, see the *Khâi-yuen-lu*, fasc. 14, fol. 3 b seq.

Besides the five translations, there is a work entitled *Tâ-ö-mi-tho-kin*, lit. 'Large *Amitâyus-sûtra*,' in two fasciculi, No. 203. It was compiled by a Chinese minister, *Wân Zih-hhiu*, in A.D. 1160-1162, under the Southern Suñ dynasty, A.D. 1127-1280, and consists of extracts from four of the five translations, Nos. 25, 26, 27, and 863. The compiler, however, did not compare those translations with the Sanskrit text, but trusted simply to his own judgment, or to the spiritual help of *Avalokitesvara*, for which, as he states in his preface, he had always prayed in the course of his compilation. It is curious that he does not mention *Bodhiruñi's* translation of the same *Sûtra* (No. 23. 5), which was made more than four centuries before, and is much better at least than No. 863, both in contents and composition.

In the *K'-yuen-lu* (fasc. 1, fol. 21 b), *Bodhiruñi's* translation is said to agree with the Tibetan translation, which is mentioned in the *Asiatic Researches*, vol. xx. p. 408.

If we examine carefully the five translations which are still in existence, we see that, besides their disagreement in minor and unimportant points, there were at least three different texts or copies of the text, differing from each other considerably. The first and second translations seem to have been made from nearly the same text, excepting that all the *Gâthâs* are left out in the second translation. The third and fourth translations seem to have been taken from almost the same text, excepting that the third translation has several additional chapters, which are given in the first and second translations also. The fifth translation stands by itself.

The exact relation of the Sanskrit text to the five translations may be seen from the following comparative table:—

TEXT.	1ST TRANS. 4 fasc. A. D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A. D. 223-253. By K' K'ien.	3RD TRANS. 2 fasc. A. D. 253. By Saṅghavarman.	4TH TRANS. 2 fasc. A. D. 693-713. By Bodhiruśi.	5TH TRANS. 3 fasc. A. D. 982-1001. By Fā-hhien.
Adoration, 3 verses. Chap. I (pp. 1-2): 34 Srāvaka- kas.	I, 1a-2b: 36 Srāvakas, 10 Bhikshuks, 16 Upāsakas, 7 Upāsikās.	I, 1a-1b: 31 Srāvakas.	I, 1a-4b: 31 Srāvakas, 17 Bodhisattvas, with a brief account of Buddha's life as an attribute of the Bodhisattvas.	I, 1a-4a: 28 Srāvakas, 13 Bodhisattvas, with a brief account similar to that in the 3rd trans.	I, 1a-1b: 31 Srāvakas.
" 2 (pp. 2-5).	" 2b-3b.	" 1b-3a.	" 4b-5b.	" 4a-5b.	" 1b-2a.
" 3 (pp. 5-7): 81 Buddhas.	" 3b-4b: 37 Buddhas.	" 3a-4b: 34 Buddhas.	" 5b-6b: 54 Buddhas.	" 5b-6b: 41 Buddhas.	" 2a-4a: 38 Buddhas.
" 4 (pp. 7-9): 10 verses.	" 4b-6b: 10 verses, of 8 lines, each line consisting of 5 characters.	" 4b-5a: the subject of verses is briefly given in prose.	" 6b-8a: 10 verses, of 8 lines, each line consisting of 4 characters.	" 6b-7b: 10½ verses, of 4 lines, each line consisting of 7 characters.	" 4a-5a: 9 verses, of 4 lines, each line consisting of 7 characters.
" 5 (pp. 9-10).	" 6b-7a.	" 5a.	" 8a-8b.	" 7b-8a.	" 5a-5b.
" 6 (p. 10).	" 7a-7b.	" 5a-6a.	" 8b-9a.	" 8a-8b.	" 5b-6a.
" 7 (pp. 10-11).			" 9a.	" 8b.	" 6a.
" 8 (pp. 11-21): 46 pravi-dhānas.	" 7b-11a: 24 pravi-dhānas.	" 6a-11a: 24 pravi-dhānas.	" 9a-15b: 48 pravi-dhānas.	" 8b-15b: 48 pravi-dhānas.	" 6a-12b; II, 1a-2a: 36 pravi-dhānas.
" 9 (pp. 21-24): 12 verses.			" 15b-16b: 11 verses, of 4 lines, each line consisting of 5 characters.	" 15b-16b: 12 verses, of 4 lines, each line consisting of 7 characters.	II, 2a-3a: 13 verses, of 4 lines, each consisting of 5 characters.
" 10 (pp. 25-28).	" 11a-11b.	" 11a-11b.	" 16b-18a.	" 17a-19a.	" 3a-5a.
" 11 (p. 28).	" 15b-16a.	" 15b.	" 18a.	" 19a-19b.	" 5a-5b.
" 12 (pp. 28-30).	" 11b-15a.	" 11b-14b.	" 19a-20a.	" 19b-20a.	" 5b-6a.
	" 15a-15b: the son of King Agātaratru, together with 500 sons of the Sreshṭhin or rich merchant, Kālavat(?), came to hear Buddha's sermon on the 24 pravi-dhānas.	" 14b-15b: like 1st trans.			
" 13 (pp. 30-32).			" 20a-21a.	" 20a-20b.	" 6a-7a.
" 14 (p. 32).	" 16a.	" 15b-16a.	" 20a.	" 20b-21a.	
" 15 (pp. 32-33).	II, 1b-4a.	" 22a-23b.	" 18a-18b.	" 21a.	" 7a-7b.
" 16 (pp. 33-36).			" 21a-22a, 27a.	" 21a-22a; II, 4b-5a.	" 7b-8b.
" 17 (pp. 36-37).	I, 16a-16b; III, 4a-7a.	" 16a, 39b-42a.	" 18b-19a.	II, 1a-1b.	" 8b-9a.
" 18 (pp. 37-40).	" 18a-20b; II, 4b.	" 17b-19b, 24a-24b.	" 23a-24b.	" 1b-3a.	" 9a-10a.
" 19 (pp. 40-42).	" 16b-18a, 20b; II, 12b-13b.	" 16a-17b, 19b-20a, 30a-31a.	" 24b-25a.	" 3a-3b.	" 10a-10b.

TEXT.	1ST TRANS. 4 fasc. A.D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A.D. 223-253. By K' K'ien.	3RD TRANS. 2 fasc. A.D. 252. By Saṅghavarman.	4TH TRANS. 2 fasc. A.D. 693-713. By Bodhiruṭi.	5TH TRANS. 3 fasc. A.D. 982-1001. By Fā-hhien.
Chap. 20 (p. 42).	I, 20 b-22 a; II, 1 a-1 b.	I, 20 a-22 a.	I, 25 a-26 a.	II, 3 b-4 a.	II, 10 b-11 a.
" 21 (pp. 43-44).	II, 5 a-5 b. " 5 b-6 b: on the comfortable state of the Bodhisattvas and Arhats after their bathing.	" 24 b-25 a. " 25 a-26 a: like 1st trans.	" 26 a-27 a.	" 4 a-4 b.	" 11 a.
" 22 (p. 44).				" 5 a.	" 11 a-11 b.
" 23 (p. 44).					
" 24 (pp. 44-45).			II, 1 a.	" 5 a-5 b.	" 11 b.
" 25 (pp. 45-46): 5 verses.					
" 26 (pp. 46-47).	III, 7 a-8 a.	II, 1 a-2 a.	" 1 a.	" 5 b.	" 11 b-12 a.
" 27 (p. 47).	" 8 a-10 b.	" 2 a-4 b.	" 1 a-1 b.	" 5 b-6 a.	" 12 a-12 b.
" 28 (pp. 47-48).	" 10 b-13 b.	" 4 b-7 b.	" 1 b-2 a.	" 6 a-6 b.	" 12 b.
" 29 (p. 48).	II, 15 a-16 b.	I, 32 a-32 b.	" 2 a-2 b.	" 6 b.	" 12 b-13 a.
" 30 (p. 48).	" 13 b-19 a: 21 verses, of 4 lines, each line consisting of 6 characters.		" 2 b.	" 6 b-7 a.	III, 1 a-1 b.
" 31 (pp. 49-54): 19½ verses.	" 20 b-25 a: a dialogue between Buddha and Agita.	" 32 b-36 a: like 1st trans.	" 2 b-4 a: 20 verses, of 4 lines, each line consisting of 5 characters.	" 7 a-8 a: 12½ verses, of 4 lines, each line consisting of 5 characters.	" 1 b-2 b: 10 verses, of 4 lines, each line consisting of 7 characters.
" 32 (pp. 54-55).	" 4 a-4 b.	" 23 b-24 a.	I, 22 a-23 a.	I, 22 a-23 a.	" 2 b-3 b: a dialogue between Bhagavat and Avalokiteśvara.
" 33 (pp. 55-56).	" 25 a-25 b.	" 36 a-36 b.	II, 5 a.	II, 8 a.	" 3 b-4 b.
" 34 (p. 56).	III, 1 a-4 a: Buddha's speech to Agita.	" 36 b-39 b: like 1st trans.	" 5 a.	" 8 a-8 b.	" 4 b.
" 35 (p. 56).			" 5 a-5 b.	" 8 b.	" 4 b-5 a.
" 36 (pp. 56-57).	II, 6 b-12 b.	" 26 a-30 a.	" 5 b.	" 8 b.	
" 37 (pp. 57-58).	" 13 b-15 a: a description of the scene of Amittāyus' preaching the law.	" 31 a-32 a.	" 5 b-6 a. " 6 a-6 b.	" 8 b-9 b.	
" 38 (pp. 58-62).	III, 13 b-22 a; IV, 1 a-15 a: a full instruction on morality, given by Buddha to Maitreya.	II, 7 b-28 b: like 1st trans.	" 6 b-8 b. " 8 b-22 b: like 1st trans.	" 9 b-13 a.	" 5 a-6 b.
" 39 (pp. 62-64).	IV, 13 a-15 a.	" 28 b-30 b.	" 22 b-23 a. " 23 a-23 b. " 23 b-25 a.	" 13 a-14 b. " 14 b-15 a. " 15 a-17 a.	" 6 b-7 b. " 7 b-8 a. " 8 a-9 b.
" 40 (pp. 64-65).					
" 41 (pp. 65-69).					

TEXT.	1ST TRANS. 4 fasc. A. D. 147-186. By Lokaraksha.	2ND TRANS. 2 fasc. A. D. 223-253. By K' K'ien.	3RD TRANS. 2 fasc. A. D. 252. By Saṅghavarman.	4TH TRANS. 2 fasc. A. D. 693-713. By Bodhiruki.	5TH TRANS. 3 fasc. A. D. 982-1001. By Fā-hhien.
Chap. 42 (pp. 69-71): 15 Buddhas.	IV, 15 a-17 a: 13 Buddhas.	II, 30 b-32 b: 13 Buddhas.	II, 25 a-26 b: 13 Buddhas.	II, 17 a-18 a: 13 Buddhas.	III, 9 b-11 a: 13 Buddhas.
.. 43 (pp. 71-73).	.. 17 a-18 b.	.. 32 b-33 b.	.. 26 b-27 b.	.. 18 a-20 b.	.. 11 a-11 b.
.. 44 (pp. 73-75): 10 verses.	II, 19 a-20 a: 11 verses of 4 lines, each line consisting of 6 characters.		.. 4 a-5 a: 10 verses of 4 lines, each line consisting of 5 characters.	.. 20 b-21 b: 10½ verses of 4 lines, each line consisting of 7 characters.	.. 11 b-12 a: 5½ verses of 4 lines, each line consisting of 7 characters.
.. 45 (pp. 75-76).	IV, 18 b.	.. 33 b-34 a.	.. 27 b.	.. 21 b-22 a.	.. 12 b-13 a.
.. 46 (pp. 76-77).			.. 27 b.	.. 22 a-22 b.	.. 13 a.
.. 47 (p. 77).	.. 18 b.	.. 34 a.	.. 27 b-28 a	.. 22 b.	.. 13 a.

Among the five translations in existence, the third translation has always been considered the best in China and Japan. There are numerous commentaries on it, compiled by Chinese and Japanese Buddhist priests who belonged to various schools.

There is a third Sūtra on the description of Sukhāvati, which was translated into Chinese twice, with the same title as the Fo-shwo-kwân-wu-liān-sheu-fo-ñiñ, lit. 'Buddhabhāshita-amitāyur-buddhadhyāna(?)—sūtra.' Sometimes the seventh character 'fo' or 'Buddha' is omitted. Both translations were made under the earlier Suñ dynasty, A. D. 420-479, by two Indians, named Kālayāsas and Dharmamitra respectively. Dharmamitra's translation had been lost in A. D. 730, when the Khâi-yuen-lu was compiled.

This translation by Kālayāsas (A. D. 424, No. 198), Saṅghavarman's translation of the Larger Sukhāvati-vyūha (A. D. 252, No. 27), and Kumāragīva's translation of the Smaller Sukhāvati-vyūha (about A. D. 405, No. 200) are called the Three Sūtras of the Pure-Land sect, in China and Japan. Neither the Sanskrit text nor the Tibetan translation of the Sūtra on Sukhāvati, translated by Kālayāsas, is yet known. But it is equally famous, being commented on by several learned priests. The Sanskrit title of this Sūtra may also have been Sukhāvati-vyūha, as it contains a minute account of both the animate and inanimate objects in Sukhāvati, which are to be meditated on by the believers in Amitāyus. The objects are divided into sixteen classes, so that the Sūtra is sometimes called Shi-liu-kwân-ñiñ, lit. 'Sūtra of the Sixteen Kinds of Meditation.'

The Three Sūtras of the Pure-Land sect above mentioned are

commonly called (1) *Tâ-kiñ* (Dai-kio) or 'Large Sûtra,' (2) *Kwân-kiñ* (Kwan-gio) or 'Sûtra of Meditation,' and (3) *Sião-kiñ* (Shio-kio) or 'Small Sûtra.'

But although the *Sukhâvatî-vyûha* and, more particularly, the Larger *Sukhâvatî-vyûha*, was so widely studied, translated, and commented upon in China and Japan, all efforts for obtaining a MS. of the Sanskrit text, either from Japan or from China or from Corea, have hitherto proved vain, and even the hope of future success has been very much reduced.

I had a visit last year from a Chinese Buddhist, an excellent scholar, Yang Wen-hoei, who has devoted the whole of his life, in connection with his friend *Miào-khung* (died in 1881), to a new edition of the Chinese *Tripitaka*. He had travelled for that purpose during thirteen years, collecting alms to enable him to defray the expense of his costly undertaking. He has published already more than 300 volumes, and he thinks it will take him ten or twenty years more to finish his task. The Chinese Government does not help him, as few only among the officials now believe in Buddhism. He therefore follows, as he said, the old maxim of 'gathering the hairs from under the armpit of foxes, and thus making a garment.' He publishes as much as he can with the alms he is able to collect.

When I asked him whether in his travels from monastery to monastery he had ever met with any Sanskrit or Pâli MSS., he told me that he had never seen any, and that there was at present hardly a single Chinese priest who knew Sanskrit. And when I inquired what he thought could have become of the Sanskrit MSS. which, as we know, were exported from India to China in very large numbers, from the first to at least the twelfth century, he replied that since the time of the Thang and Sung dynasties (A. D. 618-1280) several old pagodas had been burnt, and that the MSS. had most likely perished with them. However, as Sanskrit MSS. had formerly been preserved in such places as Shen-si (the eighth of the eighteen provinces of modern China), Shan-si (the sixth), Ho-nan (the seventh), and Peking, he promised, after his return to his own country, to visit these Northern places, in order to ascertain whether any Sanskrit MSS. might still be discovered there.

When all hope of new material had thus for the present, at least, to be surrendered, it became a question whether it would be possible or desirable to attempt to restore a text of the Larger *Sukhâvatî-vyûha*

with the MSS. now at hand. There are five MSS. in Europe: one at the Royal Asiatic Society in London (A), one in the Bodleian Library (B), one at Cambridge (C), and two at Paris (P and p)¹.

Four of these, A, B, C, and P, have been copied and carefully collated by Mr. Bunyiu Nanjio and Mr. Kasawara; one, p, has been consulted in certain passages only.

When I endeavoured with these materials to restore a text, I soon found that the task was almost impossible. All these MSS. come from one and the same country, from Nepal, and in all difficult passages they almost always share the same corruptions and omissions.

I pointed out on a former occasion that these corruptions must have crept into the Sanskrit texts of the Northern Buddhist literature at a very early time, even before the time when the Chinese translations were made, for we find that some of these translations presuppose corruptions which we now find in our Nepalese MSS., but which we can easily prove to be corruptions.

Thus we read in the Lalita-vistara (ed. Calc. p. 543, l. 8):—

*Kakshur anityam adhruvam tatha srotagrānam gihvāpi,
Kāya-mana-duḥkhā anātma api riktasvabhāvasūnyāḥ.*

Here the metre shows that we must omit *gihvāpi* in the first, and *Kāya-mana* in the second line. They are additions, and very natural additions, to the original text. But when we take Divākara's translation, the *Fān-kwān-tā-kwān-yen-kiñ*, which was made about A. D. 685, we find both *gihvāpi*, 'also the tongue,' and *Kāya-mana*, 'body and mind,' reproduced, and we find exactly the same in the far later Tibetan version.

In the same chapter (p. 527), after Upaka had asked Bhagavat how he could bear witness of himself, and claim for himself the names of Arhat and Gina, Buddha answers:—

*Ginā hi mādrisā gñeyā ye prāptā āsravakshayam
Gitā me pāpakā dharmās tenopagino hy aham.*

Here the last pāda is clearly wrong in metre and matter. There is no such word as *upagina*, and the Pāli version of the same verse (*Mahāvagga*, vol. i. p. 8) shows that the Sanskrit text must have been 'tenopaka gino hy aham,' the sense being, 'Those who, like me, have reached the

¹ Selected Essays, vol. ii. pp. 343-345.

destruction of all frailties are to be known as *Ginas*; all evil dispositions have been conquered by me, therefore, O *Upaka*, I am a *Gina*, a conqueror.'

Here, again, there is no trace of the vocative *Upaka*, O *Upaka*! in *Divākara*'s translation; and, whatever the Chinese translator may have had before him, it could hardly have been *tenopaka gino hy aham*.

The fact is, that it would be almost impossible to restore a correct and readable text of any single page of the *Sukhāvati-vyūha*, if it were not for the great uniformity of Buddhist phraseology, and the constant repetitions of the same words and the same phrases.

Take such a passage as p. 41, l. 3. Here the MSS. read :—

- A. C. सौदारिजुकवतीकाराहारामाहरंति ।
 B. सौदारियुक्त्वतीकाराहारामाहरंति ।
 P. सौदारिजुकवतिकाराहारामाहरंति ।

I have printed सौदारिकयूपफाणीकाराहारामाहरंति, and I believe, after reading the *Lalita-vistara*, p. 331, ll. 5-7, most scholars will agree that the emendation, though bold, is certain.

I had hoped at first that, more particularly for difficult passages, the Chinese translations would have been of great assistance. But, with few exceptions, they have proved of very little use. The Chinese translators, if they were Chinese, do not seem to me to have possessed, as a rule, such a knowledge of Sanskrit as would enable them to make out really difficult passages. They therefore either pass them by, or give the general meaning only, and in some cases a decidedly wrong meaning. The impression left on my mind, after reading some of those Chinese translations, is that they often contain the result of a conversation between an Indian and a Chinese Buddhist; the former explaining rather than translating the words of the original, the latter writing down something that should convey the meaning and be intelligible to Chinese readers.

In some cases the misunderstandings in the Chinese translations are due to the indistinctness of the Sanskrit MSS. Thus in the *Lalita-vistara*, p. 24, l. 4, the Sanskrit text speaks of the king of *Hastināpura*, *pāṇḍava-kula-prasūta*, 'born of the race of the *Pāṇḍavas*.' *Divākara*, in his Chinese translation, gives at first the name of the *Pāṇḍavas* rightly, but when he comes to the reasons why the *Bodhisattva* should not be

born in the family of the king of Hastināpura, he writes : ' Because that king is a eunuch.' Nothing is said of this in the Sanskrit text, and we can only suppose that the Chinese translator or his assistant misread पांडव for पंडक.

I therefore should have preferred to give up the idea of publishing the Sanskrit text of the Sukhāvati-vyūha, at least for the present, hoping that better MSS. might still be discovered. But my two pupils were very anxious to carry back with them to their own country a Sanskrit text of a work which is of the highest importance to their coreligionists in China and Japan.

The two texts of the Sukhāvati-vyūha, the smaller and the larger, and the Amitāyur-buddha-dhyāna-sūtra, form together the whole foundation of their religion, while all the other canonical books of the Tripitaka possess in their eyes a secondary authority only. That religion counts millions of followers in China and Japan. It may be called a branch of Buddhism, but on some of the most essential points of religion it differs so widely from what we are accustomed to understand by Buddhism, that much confusion would be avoided by assigning to it a different name altogether. Whereas the religion of Ceylon, Burmah, and Siam may well be called Buddhism, as being founded on the personal teaching of Buddha Sākya-muni, there is another religion in China, Japan, and Corea, in which the Buddha Sākya-muni plays a very subordinate part, having only to proclaim the teaching of former Buddhas. As the highest object of this teaching is the attainment of Bodhi or Samyak-sambodhi, Bodhism might be a useful name to distinguish that religion from Buddhism.

To this religion of Bodhism belongs the sect of the 'Pure Land,' and to this sect of the 'Pure Land' belong the two priests, who came to Oxford in 1879 to study Sanskrit with a special view of reading their sacred writings in the original Sanskrit, and testing the correctness of the various and considerably varying Chinese translations to which the members of the Shin-shiu sect have hitherto looked as their highest authorities in matters of faith. They and their coreligionists knew, of course, that the five Chinese translations of the Larger Sukhāvati-vyūha could not all be correct ; but in order to know which of them was right in any particular place, they felt that it was absolutely necessary to have recourse to the Sanskrit original, from which every one professes to be taken.

Under these circumstances I thought it right to do what could be

done in order to publish a readable and, with the exception of a few corrupt passages, a correct text of the Larger Sukhāvati-vyūha. I trust that, even though far from perfect, this edition will be productive of some practical good in Japan and China, while I have no doubt that in Europe critical scholars will accord to it the same indulgence which every editio princeps has a right to claim, particularly in a branch of literature hitherto almost unexplored.

The first text composed in this peculiar Buddhist Sanskrit, the Lalitavistara, was published at Calcutta, in 1853-1877, by Rajendralal Mitra.

This was followed in 1873 by the Kāraṇḍa-vyūha, published at Calcutta by Satyavrata Samasrami.

In Europe the first attempt at a critical edition of a Sanskrit Buddhist text was made by myself in publishing, with the help of MSS. from Japan, the text and translation with notes of the Smaller Sukhāvati-vyūha¹.

This was followed by an abridgment of the Meghasūtra, with translation and notes, published by Mr. Cecil Bendall, in the Journal of the Royal Asiatic Society, 1880.

In 1881 appeared my edition of the text of the Vagrabhūṣṭikā, the Diamond-cutter, based upon MSS. from Japan, in the Anecdota Oxoniensia, Aryan Series, vol. i. part i.

The last and most important contribution to this new branch of Sanskrit scholarship is the edition of the Mahāvastu, published in 1881, by M. Senart.

These few texts, with the addition of some shorter extracts published from time to time by Hodgson, Burnouf, Foucaux, and Feer, are all that we possess as yet of Buddhist Sanskrit literature; and those who have worked in this recently opened mine, know best themselves how uncertain the ground still is on which they have to stand and to carry on their work.

There is, however, a great difference between the prose and the poetical portions of these Sanskrit texts. The prose portion can be restored with greater certainty and tolerable accuracy, not so much with the help of MSS. which, with the exception of those coming from Japan, seem to be the very worst of Sanskrit MSS., as by means of the constant repetitions and the almost stereotyped character of the general style of these Buddhist Sūtras. It will be seen that in the prose portions I have often

¹ Journal of the Royal Asiatic Society, 1880; Selected Essays, vol. ii. p. 313.

taken very great liberties with the MSS., knowing with almost absolute certainty what was the only possible reading. I had also for these prose portions the assistance of the grammar which, though by no means Pāṇinian, is yet not without definite rules. Another liberty I have taken was to add numbers to the long strings of names.

But in the metrical portions the difficulties are far greater. The metrical dialects of the Buddhist Sūtras have never, so far as we know, been studied grammatically by native scholars. For Pāli and for other Prākṛit dialects we have native grammarians who tell us, at all events, what they thought to be the correct forms. But for the so-called Gāthā dialects we are left without any such help. The MSS. are written by scribes who, whether they were learned or unlearned, had nothing to guide them, whose great temptation, if they were scholars, was to discover Sanskrit forms under Prākṛit disguises¹, or who, if they knew what diplomatic accuracy meant, were left to decipher, as well as they could, the very peculiar and, in some cases, very uncertain letters of the ancient MSS. before them². Burnouf ascribed the introduction, if not the invention, of new words, such as the Pāli *Kāturaṅga*, instead of the Sanskrit *Katuraṅga*, to the ambiguity of the letters of the ancient alphabets³.

¹ See on this point the excellent remarks of M. Senart, in the Introduction to his edition of the Mahāvastu, p. xiii.

² The following is a list of letters most likely to be mistaken for each other; see Klatt, *De Cāpakyae Sententiis*, 1873; Senart, *Mahāvastu*, vol. i. p. xi:—

ॐ	ॐ	य	श	न	भ	म	स	व	श
ॐ	ॐ	ख	शु	न	र	कु	सु	श	य
कु	कु	त	न	न	र	य	न	श	न
कु	कु	त	भ	न	न	य	न	शु	ख
ग	गु	त	ल	थ	त्र	र	न	शु	ग
व	व	त	थ	थ	श	र	न	ह	ह
ज	ज	न	ह	व	व	थी	न	ह	ह
न	य	त्र	थ	व	व	थी	थ	स	म
ज्य	य	त्र	श	कु	कु	ल	न	सु	सु
ट	ह	तु	ल	भ	न	क	थी	ल	ल
उ	कु	तु	ल	भ	न	व	व	ल	ल
ह	न	ह	य	थ	त्र	व	व	ल	ल
ह	ट	न	न					स	ज्य

³ Burnouf, *Lotus*, p. 582.

All I can pretend to have done in these so-called Gāthā-portions is, for all difficult passages, to have put the reader in possession of the evidence supplied by the four MSS., and to have given the rest as the MSS., the metre, and the grammar, so far as they are known, seemed to require. I make no secret of my own dissatisfaction with the little I have been able to do. Still a beginning has to be made, and the difficulties which we have to encounter in these editiones principes are after all the same which the classical scholars of the fifteenth century had to face, and which they faced manfully. Many a corrupt passage had to be allowed to stand, and was repeated again and again in subsequent editions, till at last a wider knowledge of the literature and the greater critical ingenuity of later scholars have slowly purified our Greek and Latin texts. It will be the same, I hope, with these texts, and I have little doubt that the Sanskrit scholars of the future will make allowance for the difficulties which we, poor beginners, had to encounter, and be more sparing than certain classical scholars in their use of inepte and absurde, when hereafter they come to publish their critical editions of these Sanskrit texts.

If I have erred, it is, I believe, in having often allowed the readings of the MSS. to remain, when it would have been easy to alter them. Thus on p. 8, l. 17, I have, on the strength of all the MSS., retained ārabhidhya, though it would have been easy to change it into ārabhishya. In a language which allows such gerunds as *kṛitvanā*, *srunitvā*, *srunuya*, *sunitvā*, *sunitya*, *prāpunitvā*, *gahitvā*, *gahya*¹, *buddhitvā*, *karitya*, *kariyāna*, *sthihiya*, *dadiya*, *dadia*, etc., I thought that a termination *dhya*, representing the Vedic *dhyai*, might not be impossible; but I must confess that I have never met with an analogous form².

On p. 7, l. 13, *bhosishu* is no doubt a very irregular form, but I left it, because we have the Pāli *ahosi*, which would presuppose a possible Gāthā form *abhosishuḥ*, instead of the more regular *abhūshishuḥ*³. The use of *s* for *sh* we have in such words as *uposatha*, *upanisā* (or *upanisā*), etc.⁴

¹ On p. 8, l. 1, I have left *gāhyā*, for *gahya*; see E. Müller, *Der Dialect der Gāthās*, p. 30.

² See Muir, *Sanskrit Texts*, vol. ii. pp. 119, 121; E. Müller, *Der Dialect der Gāthās*, p. 29.

³ See Muir, *Sanskrit Texts*, vol. ii. p. 119; E. Müller, *Der Dialect der Gāthās*, p. 29.

⁴ See Senart, l. c. p. xv.

On p. 19, l. 4, I have left *samānāḥ*, even in the prose portion, as corresponding to the Pāli participle *samāno* for *sat*.

As we have the Vedic forms in *ebhiḥ* frequently used in the Gāthā portions, I have hesitated to suppress the form *ebhi*, apparently a singular (like Latin *ibi*), in such passages as p. 7, l. 13; p. 8, l. 8.

There can be no doubt that the Gāthā dialect admits locatives in *smi* and *smin*, such as *kṣhaṇasmi* and *kṣhaṇasmin*, also *girismi* and *girismin*. Still occasionally the MSS. are so consistent in writing *kṣhaṇe'smin*, that one fears to correct it, although we actually find such phrases as *kṣhaṇasmi tasmin*. (*Saddharmapundarīka*, v. 60.)

The metre is often a great help in restoring the text of the Gāthā portions, but here again the license of lengthening short, and shortening long vowels, is evidently very great; and it is by no means clear, whether we should always write a long syllable short, because it counts as a short, and vice versa. Thus on p. 8, l. 9, I have written *bhaviṣhyāmi*, but on the same page, l. 17, I have retained *gaṅgā*, though one MS. writes *gagā*. Again, on the same page, l. 7, the last syllable of *samādhitas* is used short, though followed by *ḥa*.

On all these points I can speak with great hesitation only. We want a far larger number of texts before we can hope to arrive at safe conclusions. But the more I see of this peculiar Sanskrit, the more I feel convinced that we have in it something really historical, a language not bent and fashioned according to the rules of grammatical schools, but a language such as it was really spoken in different parts of India, before the Renaissance of Sanskrit Literature, about 400 A.D. I look upon the Gāthā portions, though far less grammatical, as decidedly older than the prose portions, and I think we can even now distinguish between at least two varieties of Gāthā language, that of the story itself, generally introduced by *tatredam ucyate*, and that of poetical portions interspersed in the prose story¹. There is also a marked difference between the Gāthā dialect of the Mahāvastu and that of the Sukhāvati-vyūha, and we shall probably not go far wrong, if we ascribe these dialectic varieties to the different localities in which certain Buddhist schools took their origin. In that case the dialect which we commonly call Pāli, would likewise have to be considered as an ancient local dialect, phonetically

¹ See E. Müller, *Der Dialect der Gāthās*, p. 3.

far more corrupt than the Gâthâ dialects, but grammatically far more perfect, owing chiefly, I believe, to the scientific grammatical treatment which it received in India itself from a very early time.

I have only to add that the credit, and likewise the responsibility, for the accurate collation of the four MSS. of the Sukhâvatî-vyûha belongs to my friend and pupil, Mr. Bunyiu Nanjio. To him is also due the translation of the Chinese version of the Gâthâ portions occurring in the Sukhâvatî-vyûha, printed with the Chinese text, at the end of this edition, pp. 79-91.

For the sake of students in Japan and China, and chiefly for the benefit of the members of the Shin-shiu sect, I have added the text of the Smaller Sukhâvatî-vyûha, which, though printed in the Journal of the Royal Asiatic Society, is difficult to obtain in those distant countries.

A short account of the Shin-shiu Sect, or, as it is called in China, the Sect of the 'Pure Land,' i. e. Sukhâvatî, from the pen of Mr. Bunyiu Nanjio, will show the true importance of the texts here published in the history of religious thought, and prove, I hope, acceptable to European students of religion to whom hitherto this important branch of Buddhism or Bodhism has been but little known.

HISTORY OF THE 'PURE-LAND' SECT, IN CHINA AND JAPAN.

In China, this sect dates from the fourth century. In A. D. 381 there was a priest named Hwui-yuen, a disciple of Tâo-ân, who founded a monastery on the Lü-shan or the Lü hill. Afterwards he had another monastery built on the east of the hill, where he had a pond dug, in which he planted a white lotus. The twelve leaves of the lotus flower were made to turn according to the waves, and this was used for dividing the day and the night into portions of six hours each. Here Hwui-yuen with his fellow-believers practised his religion, meditating on Amitâyus. After a time there came together one hundred and twenty-three men, who embraced the same belief. Hwui-yuen at once installed the images of the 'Three Holy Beings of the Western Quarter,' namely, Buddha Amitâyus or Amitâbha, and the two Bodhisattvas Avalokitesvara

and Mahāsthāmaprāpta. Thus he established his school, which was called Po-lien-shō, or White-Lotus School. One of his friends composed a prayer, and others wrote hymns on the Buddhānusmṛiti-samādhi, or the 'meditation called intense thought on Buddha Amitāyus,' wishing to be born in his Pure Land after death.

Hwui-yuen sent some of his disciples to India and collected some Sanskrit texts. He also introduced many Sūtras and Vinaya works from other parts of China. He invited Buddhābhadrā, and translated some Sanskrit texts with him. These were not, however, the works containing the description of Sukhāvātī. He himself wrote a treatise on the nature of Dharma, in which he asserted the eternity of Nirvāṇa. This treatise is said to have been approved by Kumāragīva, who was his contemporary. Hwui-yuen died in A. D. 416¹.

Besides the Smaller Sukhāvātī-vyūha, Kumāragīva translated, about A. D. 405, Nāgārguna's Dasabhūmi-vibhāshā-śāstra, No. 1180 of the Chinese Tripiṭaka. In the ninth of the 35 chapters of this Śāstra, Nāgārguna explains the doctrine of Amitāyus or Amitābha, as taught by Buddha in both the large and small texts of the Sukhāvātī-vyūha, Nos. 23 (5), 25, 26, 27, 863 (large), 199, 200 (small). Nāgārguna (Luñ-shu, or Riu-ziu) is therefore looked upon as the first patriarch after Buddha in teaching this doctrine; though there was Asvaghosha before him in India, who quotes a Sūtra which seems to be the Sukhāvātī-vyūha. Asvaghosha's work — 'Mahāyāna-sraddhotpāda-śāstra,' Nos. 1249, 1250 — was not translated into Chinese till A. D. 553.

In his work above mentioned (chap. 9 of No. 1180), Nāgārguna introduces a famous simile, when he says: 'There are innumerable gates or forms of the Law of Buddha, just as there are paths in the world either difficult or easy. To travel by land on foot is painful, but to cross the water by ship is pleasant. The way of the Bodhisattvas is the same. Some are practising (religious austerities) diligently with pain, others are able to attain to the state of "not returning again" (Avaivartya) by means of the easy practice, viz. by faith (in Amitāyus)².'

In A. D. 529, Bodhiruci translated a short treatise on the Sukhāvātī-

¹ Kāo-saṅ-kwan, No. 1490, fasc. 6, fol. 1 a seq. Tsin-thu-shaṅ-hhien-lu, fasc. 2, fol. 1 a seq.

² For the life and works of Nāgārguna, see the Tsin-thu-shaṅ-hhien-lu, fasc. 1, fol. 21 b seq., and No. 3 in Appendix I of my Catalogue of the Buddhist Tripiṭaka.

vyûha, written by Vasubandhu (Thien-tsin, or Ten-zin)¹. It is entitled *Aparimitâyus-sûtra-sâstra*, or 'Amitâyus-sûtra-upadesa,' No. 1204. On account of the authorship of this treatise, Vasubandhu is looked upon as the second patriarch in teaching the doctrine of Amitâyus or Amitâbha.

It was this Bodhiru \dot{c} i who blamed the Chinese priest Thán-lwán (Don-ran), when the latter asked him whether there was in the Law of Buddha a way of having a long life and even escaping from death. Bodhiru \dot{c} i showed Thán-lwán the *Sûtra of the Sixteen Kinds of Meditation* (on Sukhâvati),—No. 198, translated A. D. 424,—and explained to him that a man who learns this *Sûtra* only, can be freed from all troubles and obtain a very long life, a life of immeasurable or incomparable length. Thán-lwán then wrote a commentary on Vasubandhu's treatise on the Sukhâvati-vyûha, in which he quotes Nâgârguna's work already alluded to. He also composed many verses in praise of Amitâyus and his Sukhâvati, and of Nâgârguna. Thán-lwán (Don-ran) is the third of the seven patriarchs of the doctrine of Amitâyus, according to the Shin-shiu. He died in A. D. 542².

In A. D. 628, Táo-k \dot{h} o (Dô-shaku), the fourth patriarch of the Shin-shiu, died. He left one work, which is a collection of accounts concerning the doctrine of Amitâyus. He honestly followed the example of Thán-lwán, and deeply meditated on Amitâyus, repeating the name of this Buddha 70,000 times every day³.

His immediate disciple Shân-táo (Zen-dô), the fifth patriarch of the Shin-shiu, is very famous, as he wrote five works on this doctrine, and taught the people most diligently. One of his five works is a commentary on the *Sûtra of the Sixteen Kinds of Meditation*. He was the greatest teacher of this doctrine in China⁴.

Both before and after these three Chinese patriarchs, there were numerous priests and laymen in China, who are said to have followed this doctrine, though their views were not always the same as those of

¹ For the life and works of Vasubandhu, see the Tsiñ-thu-shañ-hhien-lu, fasc. 1, fol. 24 b seq., and No. 6 in Appendix I of my Catalogue.

² For the life of Thán-lwán, see the Tsiñ-thu-wan, fasc. 5, fol. 4 a seq., and Tsiñ-thu-shañ-hhien-lu, fasc. 2, fol. 10 b seq.

³ For the life of Táo-k \dot{h} o, see the Tsiñ-thu-shañ-hhien-lu, fasc. 2, fol. 28 a seq.

⁴ For the life of Shân-táo, see the Tsiñ-thu-wan, fasc. 5, fol. 5 a seq., and Tsiñ-thu-shañ-hhien-lu, fasc. 2, fol. 34 a seq.

the patriarchs¹. The schools of Thien-thái and Shân continue to hold the doctrine of Amitâyus in China, though in a somewhat different way.

In Japan, the principal sect of the doctrine of the 'Pure Land' dates from the twelfth century of the Christian era. But long before that date this doctrine was known there. In A.D. 640 the third Chinese translation of the Large Sukhāvati-vyūha now in existence was lectured on by a priest named Ye-on, in the presence of the Emperor Ziō-mei². In A.D. 774 a nun, who was called by the official title of *Kiu-siō*, and who died in her thirty-ninth year, is said to have been a believer in this doctrine³. In A.D. 972 a priest, Ku-ya by name, who died in his seventieth year, and is said to have been a son of the Emperor Dai-gō (reigned from A.D. 898 to 930), taught this doctrine to the people in Kioto, then the Imperial capital³. There is still a certain number of his followers there, who from time to time assemble in a small temple, in which his statue is installed, within the large temple, Roku-haramitsu-zi (*Shat-pāramitāvihāra*), in Kioto.

In A.D. 1017 another teacher, Gen-shin, also called Ye-shin, died in his seventy-sixth year⁴. He was a priest of the Ten-dai sect, but truly followed the orthodox doctrine of Amitâyus, agreeing with the opinions of the Chinese priest Shân-tào (*Zen-dō*), the fifth patriarch of the Shin-shiu. In A.D. 984-985 he wrote a work entitled *Wō-siō-yō-shiu*, or 'Collection of Important information on the doctrine of going to be born in Sukhāvati.' On account of the authorship of this useful book he is considered to be the sixth patriarch of this doctrine, according to the Shin-shiu.

About a century later, there were two priests, Yō-kwan and Riō-nin, the former died in A.D. 1111, and the latter in 1132⁵. Yō-kwan left a work entitled *Wō-siō-ziu-in*, or 'Ten Causes for going to be born in Sukhāvati.' Riō-nin founded his sect in A.D. 1127. His sect is called after its principle, Yu-dzû-nen-butsum, or 'Circulation of the Merit of Remembering Buddha Amitâyus or repeating his name,' that is to say,

¹ See the *Tsin-thu-shaň-hhien-lu*, or Records or Memoirs of the Sages and Wise Men of the Pure-Land Sect, compiled by Phaň Tshái-thsiň, in A.D. 1783; and its continuations, by two others, about A.D. 1850.

² See the *Nihon-shō-ki*, and *Koku-shi-riaku*, fasc. 1, fol. 24 b.

³ *Butsu-zō-dzu-i*, fasc. 5, fol. 9 b. ⁴ *Ibid.*, fol. 4 a. ⁵ *Ibid.*, fol. 9 b.

when one repeats the name of Amitâyus—(Na-mu-a-mi-da-butsu, i. e. Namo 'mitâyushe or 'mitâbhâya Buddhâya)—for another or others, both will equally receive the favour of Buddha. This is one of the eleven different Buddhist sects in Japan at the present day.

The principal sect of the doctrine of the 'Pure Land' was first established in Japan by Gen-ku, who had the other name Hô-nen, in A.D. 1174, when he was forty-two years of age. He was formerly a priest of the Ten-dai sect, and discovered this doctrine in the works of the Chinese teacher Shân-tâo (Zen-dô), after repeated and careful examinations, to which he is said to have been led by the work of Gen-shin, the sixth patriarch. After his discovery, he left the Ten-dai sect, and taught the people this practical doctrine. He had more than 380 disciples, among whom there were many distinguished priests. He wrote a work at the request of his disciple Yen-shiô, a retired prime minister. In this work he quotes several authorities, and adds many important notes. He also compiled a commentary on the Three Sûtras of the Pure-Land sect. His writings, both in Chinese and Japanese, are numerous. His sect was so flourishing, that many priests of other powerful old sects were very much afraid lest their own sects would perish. They consequently accused him as a false teacher, and in his seventy-fifth year, A.D. 1207, Gen-ku was exiled to the province of To-sa, in the Shi-koku, or Four-Province island. But he was set free and called back to Kioto in A.D. 1211. In the following spring he died, being eighty years of age. There are many works on the life of Gen-ku. He is the last of the seven patriarchs, according to the Shin-shiu sect, established by his greatest disciple Shin-ran, thirteen years after the death of Gen-ku.

Soon after Gen-ku's death, however, some of his other disciples founded their own sects, of which two are now in existence under the same name of Ziô-do-shiu, or 'Sect of the Pure Land.' The founders of these two sects are Ben-a, of the Kin-zei-ha, or Sect of the Western Island, where he lived; and Shiô-ku, of the Sei-zan-ha, or Sect of the Western Hill near Kioto. Ben-a died in A.D. 1238, and Shiô-ku in 1247¹.

Although Gen-ku established the principal sect of the doctrine of the Pure Land, his leading opinions were almost forgotten after his death. But in A.D. 1224, i. e. the thirteenth year from his death, his

¹ Butsu-zô-dzu-i, fasc. 5, fol. 9 b.

greatest disciple, Shin-ran, established his sect, with the view of maintaining the principles of his teacher Gen-ku. Shin-ran called his sect *Ziō-dō-shin-shiu*, or True Sect of the Pure Land, now shortened into *Shin-shiu*, or True Sect. In the same year he compiled a work, collecting numerous maxims and adding short but important notes. Shin-ran was born in the noble family of Hino in Kioto, in A. D. 1173. In his ninth year, A. D. 1181, he became a priest of the Ten-dai sect, which he left in his twenty-ninth year, A. D. 1201. Then he became a disciple of Gen-ku, and shared the misfortune of the latter in his thirty-fifth year, A. D. 1207, when he was exiled to the province of *Yeki-gō*. Five years after he was set free, and he travelled through the north-eastern provinces during twenty years, preaching the doctrine of the Pure Land. He was in his fifty-second year when he established his sect. After that he wrote several books, both in Chinese and Japanese, in which he firmly established his system of teaching faith and morality equally, while prohibiting strictly all kinds of superstitious practices. In A. D. 1262, Shin-ran died, when he was ninety years of age. Before and after his death, his disciples and descendants (as he was a married priest) have constantly gone to different places, and made the True Sect of the Pure Land known to the people. There are many works on the life of Shin-ran.

There is another and still later sect of this doctrine of the Pure Land, called *Zi-shiu*, or Sect which performs worship at fixed times—six times in a day and night. It was founded by the Japanese priest Ippen, in A. D. 1276, who died in 1289¹.

Besides the above four sects, viz. *Yu-dzū-nen-butsum-shiu*, *Ziō-do-shiu*, *Shin-shiu*, and *Zi-shiu*, there is another sect called Ten-dai (*Thien-thai*, in Chinese sound), which also holds the doctrine of 'the Pure Land,' while in the six remaining Buddhist sects, still existing in Japan, this doctrine is generally not taught.

The following two tables will show the result of the religious census of 1880, with the dates of the establishment of the eleven Buddhist sects in Japan.

The number of the Shinto temples, and of the preachers and students professing the Shinto faith, has been added for the sake of comparison. The Shinto temples in Japan are numerous, but the number of preachers and students is comparatively small.

¹ *Butsu-zō-dzu-i*, fasc. 5, fol. 10 a.

1. SHINTŌIST AND BUDDHIST TEMPLES (YASHIRO AND TERA RESPECTIVELY) IN JAPAN.

SECT.	DATE.	NUMBER.	TOTAL.	
Shintō	186,702	
1. Hossō	First established about A.D. 660, but included in the Shin-gon from A.D. 1872 to 1882.		} 72,158	
2. Ten-dai ¹		A.D. 805		4,785
3. Shin-gon		" 816		12,928
4. Yu-dzū-nen-butsum ¹		" 1127		362
5. Zīd-dō ¹		" 1174, or about 1220 .		8,314
6. Rin-zai		" 1191		6,155
7. Shin-shiui ¹		" 1224		19,208
8. Sō-tō		" 1227		14,334
9. Niki-ren		" 1253		4,970
10. Zi-shiui ¹		" 1276		525
11. Wō-baku		" 1624		577

¹ Nos. 2, 4, 5, 7, 10 are the sects among which the doctrine of the Pure Land is wholly or partially taught.

2. SHINTŌIST AND BUDDHIST PREACHERS AND STUDENTS.

SECT.	PREACHERS.		STUDENTS.		
	Male.	Female.	Male.	Female.	TOTAL.
Shintō	21,311	110	1,493	68	1,561
1. Hossō					
2. Ten-dai	4,694	60	808	18	826
3. Shin-gon	9,335	71	1,957	18	1,975
4. Yu-dzū-nen-butsum	296	13	111	8	119
5. Zīd-dō	10,427	209	2,188	418	2,606
6. Rin-zai	5,919	135	1,256	157	1,413
7. Shin-shiui	24,699	2	5,194	. .	5,194
8. Sō-tō	16,093	620	3,098	692	3,790
9. Niki-ren	5,370	78	1,202	30	1,232
10. Zi-shiui	497	8	103	. .	103
11. Wō-baku	471	17	99	. .	99
	99,112	1,323	17,509	1,409	18,918

OXFORD, May 1883.

॥ सुखावतीव्यूहः ॥

ॐ नमो रत्नचयाय^१ । ॐ नमः श्रीसर्वबुद्धबोधिसत्त्वेभ्यः ।
नमो दशदिगनन्तापर्यन्तलोकधातुप्रतिष्ठितेभ्यः सर्वबुद्धबोधिस-
त्वार्यश्चावकप्रत्येकबुद्धेभ्योऽतीतानागतप्रत्युत्पन्नेभ्यः । नमोऽमि-
ताभाय^४ । नमोऽचिन्त्यगुणांतरात्मने^५ ॥

नमोऽमिताभाय जिनाय ते मुने ।
सुखावतीं यामि ते चानुकंपया ॥
सुखावतीं कनकविचिचकाननां ।
मनोरमां सुगतसुतैरलंकृतां ॥
तवाश्रयं^८ प्रथितयशस्य धीमतः ।
प्रयामि तां बहुमणिरत्नसंचयां ॥

एवं मया श्रुतं । एकस्मिन्समये भगवान् राजगृहे^९ विहरति
स्म गृध्रकूटपर्वते महता भिक्षुसंघेन सार्धं द्वाविंशता भिक्षु-
सहस्रैः सर्वैरर्हद्भिः स्त्रीणाश्रवैर्निःक्लेशैरुषितवद्भिः सम्यगाज्ञा-
सुविमुक्तचित्तैः परीक्षितचित्तैः परिस्त्रीणभवसंयोजनैरनुप्राप्तस्व-
कार्थैर्विजितवद्भिर्रुत्तमदमथंप्राप्तैः सुविमुक्तचित्तैः सुविमुक्तप्र-

^१ In B. only. ^२ स left out in A. ^३ बु left out in A. ^४ P. adds नमोऽमितायुषे.
^५ गुणात्तरात्मने A. C. गुणोत्तरात्मने B. गुणात्तरात्मने P. ^६ तत्र A. C. चत्र B.
^७ तवानुं? ^८ तथा चाश्रयोम्यं A. तथाश्रयां P. तथाश्रया B. तथा चाश्रयाम्यं C.
^९ नगरे C. ^{१०} परीक्षं A. C. P. परिच्छ B. ^{११} दमसमथ P. दमशनथ C.

ज्ञैर्महानागैः षडभिज्ञैर्वशीभूतैरष्टविमोक्षध्यायिभिर्बलप्राप्तिरभि-
 ज्ञानाभिज्ञैः स्थविरैर्महाश्रावकैः । तद्यथा । आज्ञातकौडिन्येन^१
 चाश्वजिता^२ च वाष्पेण^३ च महानाभा^४ च भद्रजिता^५ च यशोदे-
 वेन^६ च विमलेन^७ च सुबाहुना^८ च पूर्णमैत्रायणीपुत्रेण^९ चो-
 रुविल्वाकाश्रयपेन^{१०} च नदीकाश्रयपेन^{११} च गयाकाश्रयपेन^{१२}
 च कुमारकाश्रयपेन^{१३} च महाकाश्रयपेन^{१४} च शारिपुत्रेण^{१५} च^३
 महामौद्गल्यायनेन^{१६} च महाकौष्ठिल्येन^{१७} च महाकफिलेन^{१८}
 च महाचुन्देन^{१९} चानिरुद्धेन^{२०} च नन्दिकेन^{२१} च कम्पिलेन^{२२} च
 सुभूतिना^{२३} च रेवतेन^{२४} च खदिरवनिकेन^{२५} च वकुलेन^{२६} च
 स्वागतेन^{२७} चामोघराजेन^{२८} च पारायणिकेन^{२९} च पत्केन^{३०} च
 चुल्लपत्केन^{३१} च नन्देन^{३२} च राहुलेन^{३३} चायुष्मतांनन्देन^{३४} च^{३४} ।
 एतैश्चान्यैश्चाभिज्ञानाभिज्ञैः स्थविरैर्महाश्रावकैरेकं पुद्गलं स्थाप-
 यित्वा शैक्षप्रतिपद्युत्तरिकरणीयं यदिदमायुष्मन्तमानन्दं । मैत्रेय-
 पूर्वगमैश्च संबहुलैर्बोधिसत्त्वैर्महासत्त्वैः ॥ १ ॥

अथ खल्वायुष्मानानन्द उन्ध्यायासनादेकांसमुत्तरासंगं कृत्वा
 दक्षिणजानुमंडलं पृथिव्यां प्रतिष्ठाप्य येन भगवांस्तेनांजलिं
 प्रणम्य भगवंतमेतद्वीचत् ।^{११} विप्रसन्नानि तव भगवत इन्द्रियाणि

^१ पूर्णमैत्रायणीपुत्रेण P. The other MSS. read पूर्णेन च मे^०. ^२ महाकात्यायनेन C.

^३ च P. न C. ^४ कौष्ठिल्येन A. B. ^५ लेन P. C. ^६ फिरेन A. स्थिर B. स्थिलेन C.

^७ कर्मिरेण C. कम्पिलेन P. कस्मिलेन? From Karmira to Ānanda left out in A. B.

^८ See, however, Pān. VIII. 4, 5. ^९ पत्केन, twice, P. पत्पेन, meant for पत्पेन, twice, C.

^{१०} चायुष्मतेन C. ^{११} चामन्देन च C. P. See for these names the Smaller Sukhāvastī-

vyūha, § 1; Lal. Vist. p. 1. ^{११} Cf. Lal. Vist. p. 526, l. 7.

परिशुद्धच्छविवर्णः पर्यवदातो मुखवर्णः पीतनिर्भासः । तद्यथापि नाम शरदं वनदं¹ पांडु परिशुद्धं पर्यवदातं पीतनिर्भासं एवमेव भगवतो विप्रसन्नानीन्द्रियाणि परिशुद्धो मुखवर्णः पर्यवदातच्छविवर्णः पीतनिर्भासः । तद्यथापि नाम भगवज्जांबूनदमुवर्णनिष्को दक्षेण कर्मारेण कर्मारांतवासिना² वोल्कामुखेन³ संप्रवेश्य सुपरिणिष्ठितः पांडुकंबल उपरिणिष्ठितोऽतीव परिशुद्धो भवति पर्यवदातः पीतनिर्भासः एवमेव भगवतो विप्रसन्नानीन्द्रियाणि परिशुद्धो मुखवर्णः पर्यवदातच्छविवर्णः पीतनिर्भासः । न खलु पुनरहं भगवन्नभिजानामीतः पूर्वतरमेवं विप्रसन्नानि तथागतस्येन्द्रियाण्येवं परिशुद्धं मुखवर्णं पर्यवदातं छविवर्णं पीतनिर्भासं । तस्य मे भगवन्नेवं भवति बुद्धविहारेण वताद्य तथागतो विहरति जिनविहारेण सर्वज्ञताविहारेण महानागविहारेण वताद्य तथागतो विहरति अतीतानागतप्रत्युत्पन्नान्वा तथागतानर्हतः सम्यक्संबुद्धान्समनुस्मरतीति । एवमुक्ते भगवानायुष्मंतमानंदमेतदवोचत् । साधु साध्वानंदं किं पुनस्ते देवता एतमर्थमारोचयंत्युताहो बुद्धा भगवंतः अथ तेन प्रत्युत्पन्नमीमांसाज्ञानेनैवं प्रजानासीति । एवमुक्त आयुष्मानानंदो भगवंतमेतदवोचत् । न मे भगवन्देवता एतमर्थमारोचयंति नापि बुद्धा भगवंतः अथ तर्हि मे भगवंस्तेनैव प्रत्यात्ममीमांसाज्ञानेनैवं भवति बुद्धविहारेणाद्य तथागतो विह-

¹ शरदं P. वनदं A. वन B, deest in C.
 तदपारिणीष P.
 Pān. VIII. 4, 18.

³ बुद्धे C.

² कर्मांतवासिना A. B. C. कर्मा-

⁴ नि A. P. C. See, however,

रति जिनविहारेण सर्वज्ञताविहारेण वताद्य तथागतो विहरत्य-
 तीतानागतप्रत्युत्पन्नान्वा बुद्धान्भगवतः समनुस्मरतीति । एवमुक्ते
 भगवानायुष्मंतमानंदमेतदवोचत् । साधु साध्वानंदोदारः खलु त
 उन्मिंजो भद्रिका मीमांसा कल्याणं प्रतिभानं बहुजनहिताय
 त्वमानंद प्रतिपन्नो बहुजनसुखाय लोकानुकंपायै महतो जनका-
 यस्यार्थाय हिताय सुखाय देवानां च मनुष्याणां च यस्त्वं तथा-
 गतमर्थं परिप्रष्टव्यं मन्यसे । एवमेव भगवत्स्वानंदस्तथागतेष्वर्हसु
 सम्यक्संबुद्धेष्वप्रमेयेष्वसंख्येयेषु ज्ञानदर्शनमुपसंहरेन्न तथागतस्य
 ज्ञानमुपहन्येत । तत्कस्य हेतोः । अप्रतिहतहेतुज्ञानदर्शनी ह्यानंद
 तथागतज्ञान आकांक्षन्नानंद तथागत एकपिंडपातेन कल्पं वा
 तिष्ठेत्कल्पशतं वा कल्पसहस्रं वा कल्पशतसहस्रं वा यावत्कल्प-
 कोटीनियुतशतसहस्रं¹ वा ततो वीक्षरि तिष्ठेत्² न च तथागत-
 स्येंद्रियाण्युपनश्येयुर्न मुखवर्णस्यान्यथात्वं भवेन्नापि च्छविवर्णं
 उपहन्येत । तत्कस्य हेतोः । तथा ह्यानंद तथागतः समाधिमुख-
 पारमिताप्राप्तः । सम्यक्संबुद्धानामानंद लोके सुदुर्लभः प्रादुर्भावः ।
 तद्यथौदुंबरपुष्पाणां लोके प्रादुर्भावः सुदुर्लभो भवति एवमेवानंद
 तथागतानामर्थकामानां हितैषिणामनुकंपकानां महाकरुणाप्र-
 तिपन्नानां सुदुर्लभः प्रादुर्भावः । अपि तु खल्वानंद तथागत-
 स्यैव सोऽनुभावो³ यस्त्वं⁴ सर्वलोकाचार्याणां सत्त्वानां लोके
 प्रादुर्भावाय बोधिसत्त्वानां महासत्त्वानामर्थाय तथागतमेतमर्थं

¹ From कल्पशतं to सहस्रं deest in C. B., and कोटीनियुत stands in P. only. ² उक्षरि-
 षेत् A. P., deest in C. B. ³ अनुभाव C. P. निभाव A. निर्भाव B. ⁴ यस्त्वं?

परिप्रष्टव्यं मन्यसे । तेन ह्यानंदं शृणु साधु च मुहु च मनसिकुरु ।
भाषिष्येऽहं ते । एवं भगवच्चित्यायुष्मानानंदो भगवतः प्रत्य-
श्रीषीत् ॥२॥

भगवानानंदमेतदवोचत् । भूतपूर्वमानंदातीतेऽध्वनीतोऽसं-
ख्येये कल्पेऽसंख्येयतरे विपुलेऽग्रमेयेऽचिंत्ये यदासीत्तेन कालेन
तेन समयेन दीपंकरो नाम तथागतोऽहंस्सम्यक्संबुद्धो लोक
उदपादि । १दीपंकरस्यानंद परेण परतरं२प्रतापवान्नाम तथा-
गतोऽभूत् । तस्य परेण परतरं३प्रभाकरो नाम तथागतोऽभूत् ।
तस्य परेण परतरं४चंदनगंधो नाम तथागतोऽभूत् । तस्य परेण
परतरं५सुमेरुकल्पो नाम तथागतोऽभूत् । एवं चंदनोर्ध्वनाम
विमलाननी नाम७अनुपलिप्तो नाम८विमलप्रभो नाम९
नागाभिभूर्नाम१०सूर्योदनी नाम११गिरिराजघोषो नाम१२मेरु-
कूटो नाम१३सुवर्णप्रभो नाम१४ज्योतिष्प्रभो नाम१५वैडूर्य-
निर्भासो नाम१६ब्रह्मघोषो नाम१७चंदाभिभूर्नाम१८तूर्यघोषो^१
नाम१९मुक्ककुसुमप्रतिमंडितप्रभो नाम२०श्रीकूटो नाम२१सा-
गरवरबुद्धिविक्रीडिताभिज्ञो नाम२२वरप्रभो नाम२३महागंध-
राजनिर्भासो नाम२४व्यपगतखिलमलप्रतिघोषो नाम२५शूर-
कूटो नाम२६रणंजहो^२ नाम२७महागुणधरबुद्धिप्राप्ताभिज्ञो नाम
२८चंद्रसूर्यजिह्वीकरणो नाम२९उत्तमवैडूर्यनिर्भासो नाम३०चित्त-
धाराबुद्धिसंकुसुमिताभ्युन्नतो नाम३१पुष्पावतीवनराजसंकुसुमि-

^१ नासाभिभू A. B. P. साभिभू C. नागाभिभू Chin. transl.

^२ C. inserts वैडूर्यप्रभ.

^३ सूर्ये° P. भूर्ये° B.

^४ मुकुट° P.

^५ रणजहो A. P.

ताभिज्ञो नाम३२पुष्पाकरो नाम३३ उदकचंद्रो नाम३४ अविद्यां-
 धकारविध्वंसनकरो नाम३५ लोकेन्द्रो नाम३६ मुक्तच्छत्रप्रवातस-
 दृशो नाम३७ तिथो^१ नाम३८ धर्ममतिविनंदितराजो नाम३९ सिं-
 हसागरकूटविनंदितराजो नाम४० सागरमेरुचंद्रो नाम४१ ब्रह्म-
 स्वरनादाभिनंदितो नाम४२ कुसुमसंभवो नाम४३ प्राप्तिसेनो नाम
 ४४ चंद्रभानुर्नाम४५ मेरुकूटो^२ नाम४६ चंद्रप्रभो नाम४७ विमल-
 नेत्रो नाम४८ गिरिराजघोषेश्वरो नाम४९ कुसुमप्रभो नाम५० कुसु-
 मवृष्ट्यभिप्रकीर्णो नाम५१ रत्नचंद्रो नाम५२ पद्मबिंब्युपशोभितो
 नाम५३ चंदनगंधो नाम५४ रत्नाभिभासो नाम५५ निमिर्नाम५६
 महाव्यूहो नाम५७ अथपगतखिलदोषो नाम५८ ब्रह्मघोषो नाम
 ५९ सप्तरत्नाभिवृष्टो नाम६० महागुणधरो नाम६१ महातमालप-
 षचंदनकर्दमो नाम६२ कुसुमाभिज्ञो नाम६३ अज्ञानविध्वंसनो
 नाम६४ केशरी नाम६५ मुक्तच्छत्रो नाम६६ सुवर्णगर्भो नाम६७
 वैदूर्यगर्भो नाम६८ महाकेतुर्नाम६९ धर्मकेतुर्नाम७० रत्नकेतुर्नाम^३
 ७१ रत्नश्रीर्नाम७२ लोकेन्द्रो नाम७३ नरेन्द्रो नाम७४ कारुणिको
 नाम७५ लोकसुंदरो नाम७६ ब्रह्मकेतुर्नाम७७ धर्ममतिर्नाम७८ सिं-
 हो नाम७९ सिंहमतिर्नाम८०^४ । सिंहमतेरानंद परेण परतरं८१
 लोकेश्वरराजो नाम तथागतोऽर्हन्सम्यक्संबुद्धो लोक उदपादि

^१ तिथो A. B. गमिथो C, deest in P.

^२ मेरुकूटो A. कूटो B. P. C.

^३ P. inserts तरंगं?

^४ निमिर्नाम A. निमि नाम B. निमि नाम C. निमि नाम P.

^५ रत्नकेतुर्नाम in C. only.

^६ For the names of the Buddhas see Lal. Vist. p. 5, and

Childers s. v. buddho.

विद्याचरणसंपन्नः सुगतो लोकविदनुत्तरः पुरुषदम्यसारथिः शा-
स्ता देवानां च मनुष्याणां च बुद्धो भगवान् । तस्य खलु पुनरानन्द
लोकेश्वरराजस्य तथागतस्यार्हतः सम्यक्संबुद्धस्य प्रवचने¹ धर्मा-
करो नाम भिक्षुरभूदधिमाचं स्मृतिमान्मतिमान्गतिमान्प्रज्ञावा-
नधिमाचं वीर्यवानुदाराधिमुक्तिकः ॥ ३ ॥²

अथ खल्वानन्द स धर्माकरो भिक्षुरुन्ध्यायासनादेकांसमुत्तरासंगं
कृत्वा दक्षिणजानुमंडलं पृथिव्यां प्रतिष्ठाप्य येनासौ भगवाँस्लोके-
श्वरराजस्तथागतस्तेनांजलिं प्रणम्य भगवंतं नमस्कृत्य तस्मिन्नेव
समये संमुखमाभिर्गोथाभिरभ्यष्टावीत् ॥

अमितप्रभ अनंततुल्यबुद्धे ।

न च इह अन्य प्रभा विभाति काचित् ।

सूर्यमणिगिरीशचंद्रआभा ।

न तपित³ भोसिषु एभि सर्वलोके ॥ १ ॥

रूपमपि अनंतु⁴ सत्त्वसारे ।

तथ अपि बुद्धस्वरो अनंतघोषः ।

शीलमपि समाधिप्रज्ञवीर्यैः⁵ ।

सदृशु न तेऽस्तिह लोकि कश्चिदन्यः ॥ २ ॥

गभिरु विपुलु सुक्ष्मप्राप्तु धर्मो ।

ऽचिंतितु बुद्धवरो यथा समुद्रः ।

तेनोन्नमना न चास्ति शास्तुः ।

¹ प्रवरणे A. B. ² From here to ध्यानसमाधिंत (p. 8, l. 7) left out in B. ³ तेषि न A.
तपित C. तपिन P. ⁴ अनंत P. ⁵ वीर्यैः C. वीर्यैः P. चिर्यैः A.

॥ सुखावतीषूहः ॥

खिलदोषाञ्जात्या अतोऽधिकालं ॥३॥
 अथ बुद्धबला^१ अनंततेजा ।
 प्रतपति सर्वदिशा नरेन्द्रराजा ।
 तथ अहु बुद्ध भवि^३ धर्मस्वामी ।
 जरामरणात्प्रजां प्रमोचयेयं ॥४॥
 दानशमथशीलक्षान्तिवीर्यं ।
 ध्यानसमाधितश्चैव^४ अयश्चेष्टां^५ ।
 एभि अहु व्रतां समाददामि ।
 बुद्ध भविष्यमि सर्वसत्त्वचाता ॥५॥
 बुद्धशतसहस्रकोट्यनेका ।
 यथरिव वालिक गंगया अनन्ता ।
 सर्वत अहु पूजयिष्य नाथां ।
 शिववरबोधिगवेषको अतुल्यां ॥६॥
 गंगारजसमानलोकधातूं ।
 तत्र भूयोऽंतरि ये अनंतक्षेत्राः ।
 सर्वत प्रभ मुंचयिष्य तत्रा ।
 इति एतादृश वीर्यमारभिध्य ॥७॥
 क्षेत्र मम उदारु अयश्चेष्टो ।
 वरमिह मली संसृजेऽस्मि^७ ।

^१ अतो धिकालं A. अतो ङीपारं P. अतो त्रिपारं C. ऽत्रिपारं? ^२ बला P.
 वरा A. C. ^३ भविष्य A. C. P. ^४ समाधितश्चैव A. C. P. ^५ ङां A. B. C. P.
^६ गगा A. गंगा B. C. P. ^७ संसृजे सिं B. C. Several syllables are wanting; we
 expect some reference to the Bodhimandala.

असदृश निर्वाणधातुसौख्यं ।
 तच्च^१ असत्त्वतया विशोधयिष्ये ॥८॥
 दशदिशत समागतानि सत्त्वाः ।
 तच्च गता सुख मे दिशन्ति क्षिप्रं ।
 बुद्ध मम प्रमाणु अत्र शिष्टी ।
 अविषयवीर्यबलं जनेमि च्छंदं ॥९॥
 दशदिशलोकविदसंगज्ञानी ।
 सद मम चित्त प्रजानयन्ति तेऽपि ।
 अविचिगतु अहं सदा वसेयं ।
 प्रणिधिबलं न पुनर्विर्वर्तयिष्ये ॥१०॥४॥

अथ खल्वानंद स धर्माकरो भिक्षुस्तं भगवंतं लोकेश्वरराजं
 तथागतं संमुखमाभिर्गोथाभिरभिष्टुत्यैतदवोचत् । अहमस्मि भग-
 वन्ननुत्तरां सम्यक्संबोधिमभिसंबोद्धुकामः । पुनः पुनरनुत्तरायां
 सम्यक्संबोधौ चित्तमुत्पादयामि परिणामयामि । तस्य मे भग-
 वाञ्छास्ता तथा धर्मे देशयतु यथाहं क्षिप्रमनुत्तरां सम्यक्संबो-
 धिमभिसंबुध्येयं । असमसमस्तथागतो लोके भवेयं । तांश्च भगवा-
 नाकारान्परिकीर्तयतु यैरहं बुद्धक्षेत्रस्य गुणव्यूहसंपदं परिगृह्णी-
 यां ॥ एवमुक्त आनंद भगवाँल्लोकेश्वरराजस्तथागतस्तं भिक्षुमे-
 तदवोचत् । तेन हि त्वं भिक्षो स्वयमेव बुद्धक्षेत्रगुणालंकारव्यूह-
 संपदं परिगृह्णीष्व । सोऽवोचत् । नाहं भगवंस्तत्सहेयं । अपि तु
 भगवानेव । भाषस्वान्येषां^२ तथागतानां बुद्धक्षेत्रगुणव्यूहालंकार-

^१ तच्च ? ^२ भाषस्व । येषां A. C. भाषस्व येषां P. भाषस्व ॥ येषां B.

संपदं यां श्रुत्वा वयं सर्वाकारं परिपूरयिष्याम इति । अथानंद
 स लोकेश्वरराजस्तथागतोऽर्हन्सम्यक्संबुद्धस्तस्य भिक्षोराशयं
 ज्ञात्वा परिपूर्णा वर्षकोटीमेकाशीतिंबुद्धकोटीनियुतशतसहस्राणां
 बुद्धक्षेत्रगुणालंकारब्यूहसंपदं साकारां सोद्देशं सनिर्देशं संप्रका-
 शितवानर्थकामो हितैष्यनुकंपकोऽनुकंपामुपादाय बुद्धक्षेत्रानु-
 पच्छेदाय^१ सश्वेषु महाकरुणां संजनयित्वा । परिपूर्णाश्चत्वारिं-
 शकल्पास्तस्य भगवतस्तथागतस्यायुष्प्रमाणं ॥ ५ ॥

अथ खल्वानंद स धर्माकरो भिक्षुर्यास्तेषामेकाशीतिंबुद्धको-
 टीनियुतशतसहस्राणां बुद्धक्षेत्रगुणालंकारब्यूहसंपदस्ताः सर्वा
 एके बुद्धक्षेत्रे परिगृह्य भगवतो लोकेश्वरराजस्य तथागतस्य^२
 पादौ शिरसा वंदित्वा प्रदक्षिणीकृत्य तस्य भगवतोऽंतिकात्प्रा-
 क्रामत् । उत्तरि च पंचकल्पान्बुद्धक्षेत्रगुणालंकारब्यूहसंपदमुदा-
 रतरां प्रणीततरां च सर्वलोके दशसु दिक्ष्वप्रचरितपूर्वा परि-
 गृहीतवानुदारतरं च प्रणिधानमकार्षीत् ॥ ६ ॥

इति ह्यानंद या तेन भगवता लोकेश्वरराजेन तथागतेन
 तेषामेकाशीतिंबुद्धक्षेत्रकोटीनियुतशतसहस्राणां संपत्तिः कथिता
 ततो भिक्षुरेकाशीत्युदारप्रणीताप्रमेयतरां बुद्धक्षेत्रसंपत्तिं परिगृह्य
 येन स तथागतस्तेनोपसंक्रम्य भगवतः पादौ शिरसा वंदित्वैत-
 दवोचत् । परिगृहीता मे भगवन्बुद्धक्षेत्रगुणालंकारब्यूहसंपदिति ॥

^१ एकासते A. B. एकाशत C. एकशते P. Chinese translations put 21 or 84. ^२ मुपच-
 दाय A. मुपच्छेदाय B. मुपच्छेदाय P. C. ^३ Here A. and B. insert a *Prasidhāna*

which ought to come in later. ^४ मेकार्षीत् A. एकाशीत् B. एकाशीते P. C.

^५ रेकाभ्यु° P. लोकाभ्यु° A. B. रेकाशीसु C.

एवमुक्त आनन्द स लोकेश्वरराजस्तथागतस्तं भिक्षुमेतदवोचत् ।
तेन हि भिक्षो भाषस्वानुमोदते तथागतः । अयं कालो भिक्षो
प्रमोदय पर्वदं हर्षे जनय सिंहनादं नद यं श्रुत्वा बोधिसत्त्वा
महासत्त्वा एतर्ह्यनागते ऽध्वन्येवंरूपाणि बुद्धक्षेत्रगुणसंपत्तिप्रणि-
धिस्थानानि परियहीष्यन्ति¹ ॥ अथानन्द स धर्माकरो भिक्षुस्तस्यां
वेल्लायां भगवंतमेतदवोचत् । तेन हि शृणोतु मे भगवान्ये मम
प्रणिधानविशेषाः । यथा मे ऽनुत्तरां सम्यक्संबोधिमभिसंबुद्ध-
स्याचिंत्यगुणालंकारषूहसमन्वागतं तद्बुद्धक्षेत्रं भविष्यति ॥ ७ ॥

॥ १ ॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे निरयो वा तिर्यग्योनिर्वा
प्रेतविषयो वासुरो वा कायो² भवेन्मा तावदहमनुत्तरां सम्यक्सं-
बोधिमभिसंबुध्येयं ॥

॥ २ ॥ सचेन्मे भगवंस्तस्य तच्च बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवे-
युक्ते पुनस्ततश्श्रुत्वा निरयं वा तिर्यग्योनिं वा प्रेतविषयं वासुरं वा
कायं³ प्रपतेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३ ॥ सचेन्मे भगवंस्तच्च बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजातास्ते च
सर्वे नैकवर्णाः स्युर्यदिदं सुवर्णवर्णा मा तावदहमनुत्तरां सम्यक्सं-
बोधिमभिसंबुध्येयं ॥

॥ ४ ॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे देवानां च मनुष्याणां च

¹ P. and C. add परिपूरयिष्यन्ति. A. and B. परिगृही^०. C. परिगृहीष्यन्ति. P. परिगृही^०,
and so generally. ² वाऽसुरो वासुरकायो A. B. C. वा असुरो वासुरका P. ³ वाऽसुरो
वासुरकायं A. B. वा असुरं वा कायं P. C. See chap. 15. The reference to the Asuras
is left out in three of the Chinese translations in both places. Suras or Devas could
hardly be mentioned here with Asuras. See, however, the 4th Prasidhāna.

नानात्वं प्रज्ञायेतान्यत्र नाम संवृतिव्यवहारमात्रा देवमनुष्या इति संख्यागणनातो मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥५॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजातास्ते च सर्वे नर्द्धिवशितापरमपारमिताप्राप्ता भवेयुरंतश् एकचित्त-क्षणलवेन बुद्धक्षेत्रकोटीनियुतशतसहस्रातिक्रमणतयापि मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥६॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवेयुस्ते च सर्वे जातिस्मरा न स्युरंतश् कल्पकोटीनियुतशत-सहस्रानुस्मरणतयापि मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥७॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजायेरंस्ते सर्वे न दिव्यस्य चक्षुषी^१ लाभिनो भवेयुरंतशो लोकधातुकोटी-नियुतशतसहस्रदर्शनतयापि मा तावदहमनुत्तरां सम्यक्संबोधि-मभिसंबुध्येयं ॥

॥८॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजायेरंस्ते सर्वे न दिव्यस्य श्रोत्रस्य लाभिनो भवेयुरंतशो बुद्धक्षेत्रकोटी-नियुतशतसहस्रादपि युगपत्सद्धर्मश्रवणतया मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ प्रज्ञायते P. प्रज्ञायेत् A. प्रज्ञापयत् B. प्रज्ञयेत् C. ^२ संवृत्ति A. सन्नवृत्ति B. संवृत्ति P. C. ^३ The Prasidhāna with regard to the divyam kakshuh is placed by A. B. in chap. 6, between तयागतस्य and पादौ, beginning with the words स्मरणतयापि and going on to लाभिनो भवेयुः. In C. and P. the Prasidhāna stands here in its right place.

॥९॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजायेरंस्ते सर्वे न परचित्तज्ञानकोविदा भवेयुरंतशो बुद्धक्षेत्रकोटीनियुतशतसहस्रपर्यापन्नानामपि सत्त्वानां चित्तचरितपरिज्ञानतया मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥१०॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजायेरंस्तेषां काचित्परियहसंज्ञोत्पद्येतांतशः स्वशरीरेऽपि मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥११॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजायेरंस्ते सर्वे न नियताः स्युर्यदिदं सम्यक्ते^१ यावन्महापरिनिर्वाणे मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥१२॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रेऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धस्य कश्चित्सत्त्वः श्रावकाणां गणनामधिगच्छेदंतशस्त्रिसाहस्रमहासाहस्रपर्यापन्ना अपि सर्वसत्त्वाः प्रत्येकबुद्धभूताः कल्पकोटीनियुतशतसहस्रमभिगणयंतो मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥१३॥ सचेन्मे भगवंस्तस्मिन्बुद्धक्षेत्रेऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धस्य प्रमाणिकी मे प्रभा भवेदंतशो बुद्धक्षेत्रकोटीनियुतशतसहस्रप्रमाणेनापि^२ मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥१४॥ सचेन्मे भगवन्ननुत्तरां सम्यक्संबोधिमभिसंबुद्धस्य

^१ See Childers s. v. rāsi.

^२ प्रमाणेनापि P. प्रमानापि A. B. प्रमाणनापि C.

तस्मिन्बुद्धक्षेत्रे सत्त्वानां प्रमाणीकृतमायुष्प्रमाणं भवेदन्यत्र प्रणिधानवशेन मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १५ ॥ सचेन्मे भगवन्बोधिप्राप्तस्यायुष्प्रमाणं^१ पर्यंतीकृतं भवेदंतशः कल्पकोटीनियुतशतसहस्रगणनयापि मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १६ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तस्मिन्बुद्धक्षेत्रे सत्त्वानामकुशलस्य नामधेयमपि भवेन्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १७ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य नाप्रमेयेषु बुद्धक्षेत्रेष्वप्रमेयासंख्येया बुद्धा भगवंतो नामधेयं परिकीर्तयेयुर्न वर्यं भाषेरन्न प्रशंसामभ्युदीरयेरन्न समुदीरयेयुर्मा^२ तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ १८ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य ये सत्त्वा अन्येषु लोकधातुष्वनुत्तरायां सम्यक्संबोधौ चित्तमुत्पाद्य मम नामधेयं श्रुत्वा प्रसन्नचित्ता मामनुस्मरेयुस्तेषां चेदहं मरणकालसमये प्रत्युपस्थिते^३ भिक्षुसंघपरिवृतः पुरस्कृतो न पुरतस्तिष्ठेयं यदिदं चित्ताविक्षेपतायै मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ A. and B. insert after आयुष्प्रमाणं in § 15, तत्र सत्त्वानां प्रमाणीकृतमायुष्प्रमाणं भवेदन्यत्र प्रणिधानवशेन मा तावद° ध्येयं । सचेन्मे भगवन्बोधिप्राप्तस्यायुष्प्रमाणं. ^२ न वर्यं भाषेरन् । न वर्यं भाषेरन् A. B. C. न वर्यं भाषेरन् P. न प्रशंसामभ्युदीरये° युः । प्रशंसामभ्युदीरयेरन्न समुदीरयेयुः A. B. (exc. प्रसं) C. (exc. रत्नसमु°). न प्रसंसामभ्युदीरयेरन् ॥ समुदीरयेयुः P. ^३ ते P. C. तो B. त A.

॥ १९ ॥ सचेन्मे भगवन्बोधिप्राप्तस्याप्रमेयासंख्येयेषु बुद्धक्षेत्रेषु ये सत्त्वा मम नामधेयं श्रुत्वा तत्र बुद्धक्षेत्रे चित्तं^१ प्रेरयेयुरूपपत्तये कुशलमूलानि च परिणामयेयुस्ते तत्र बुद्धक्षेत्रे नोपपद्येरन्नंतशो दशभिश्चित्तोत्पादपरिवर्तैः स्थापयित्वानंतर्यकारिणः^२ सद्धर्मप्रति-क्षेपावरणकृतांश्च^३ सत्त्वान्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥^४

॥ २० ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवेयुस्ते सर्वे नैकजातिप्रतिबद्धाः स्युरनुत्तरायां सम्यक्संबोधौ स्थापयित्वा प्रणिधानविशेषांस्तेषामेव बोधिसत्त्वानां महासत्त्वानां महासंनाहं संनद्धानां सर्वलोकार्थसंबुद्धानां सर्वलोकाभियुक्तानां सर्वलोकपरिनिर्वाणाभियुक्तानां सर्वलोकधातुषु बोधिसत्त्वचर्यां चरितुकामानां सर्वबुद्धानां संवर्तुकामानां गंगानदीवालुकासमान्सत्त्वान्ननुत्तरायां सम्यक्संबोधौ प्रतिष्ठापकानां भूयश्चोत्तरिचर्याभिमुखानां समंतभद्रचर्यानिर्यातानां मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ २१ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये बोधिसत्त्वाः प्रत्याजाता भवेयुस्ते सर्वे एकपुरोभक्तेनान्यानि बुद्धक्षेत्राणि गत्वा बहूनि बुद्धशतानि बहूनि बुद्धसहस्राणि बहूनि बुद्धशतसहस्राणि बहूनि बुद्धकोटीर्यावद्बहूनि बुद्धकोटीनियुतशतसहस्राणि नोपति-

^१ From चित्तं to बुद्धक्षेत्रे left out in P.

^२ See Childers s. v. pañkānantariyakam-

mam. ^३ कृतांश्च P. C. कृतां च A. कृताश्च B.

^४ A. and B. repeat § 19.

^५ संवर्तुं A. संवर्तुं B. C. सम्यत् P.

धेरन्सर्वसुखोपधानैस्तदिदं बुद्धानुभावेन मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२२॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे बोधिसत्त्वा
यथारूपैराकारैराकांक्षेयुः कुशलमूलान्यवरोपयितुं यदिदं सुव-
र्णेन वा रजतेन वा मणिमुक्तावैडूर्यशंखशिलाप्रवाडस्फटिकमु-
सारग्वलोहितमुक्ताश्मगर्भादिभिर्वान्यतमान्यतमैः सर्वै रन्निर्वा
सर्वगंधपुष्पमाल्यविलेपनधूपचूर्णचीवरच्छत्रध्वजपताकाप्रदी-
पैर्वा सर्वनृत्यगीतवाद्यैर्वा तेषां च तथारूपा आहाराः सह-
चिन्तोत्पादान् प्रादुर्भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥२३॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः
प्रत्याजाता भवेयुस्ते सर्वे न सर्वज्ञतासहगतां धर्मकथां कथयेयुर्मा
तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२४॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये बोधिसत्त्वा
एवं चिन्तमुत्पादयेयुर्यदिहैव वयं लोकधाती स्थित्वाप्रमेयासंख्येयेषु
बुद्धक्षेत्रेषु बुद्धान्भगवतः सत्कुर्याम गुरुकुर्याम मानयेम पूजयेम
यदिदं चीवरपिंडपात्रशयनासनगानप्रत्ययभेषज्यपरिष्कारैः^१ पुष्प-
धूपदीपगंधमाल्यविलेपनचूर्णचीवरच्छत्रध्वजपताकाभिर्नाना-
विधनृत्यगीतवाद्यै रत्नवर्षैरिति तेषां च बुद्धा भगवन्तः सहचि-

^१ After चान्यात्तैः हर्षै र A. B. leave out till नुत्तरां सम्यक्संबोधि etc.
Pranidhāna is left out in C. ^२ उत्पद्यु A. उत्पद्युः B. उत्पद्युः P. ^३ परिष्कारैः B.
परिष्कारैः A. परिष्कारैः P.

^२ The 23rd

^३ परिष्कारैः B.

ज्ञोत्पादान्न प्रतिगृह्णीयुर्यदिदमनुकंपामुपादाय मा तावदहम-
नुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२५॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये बोधि-
सञ्ज्ञाः प्रत्याजाता भवेयुस्ते सर्वे न नारायणवज्रसंहतात्मभा-
वस्थामप्रतिलब्धा भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥२६॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे यः कश्चि-
त्सञ्ज्ञोऽलंकारस्य वर्णपर्यंतमुगृह्णीयादंतशो दिव्येनापि चक्षुषे-
वंवर्णमेवंविभूतीदं बुद्धक्षेत्रमिति^१ नानावर्णतां जानीयान्मा
तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२७॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे यः सर्वप-
रीक्षकुशलमूलो बोधिसञ्ज्ञो सोऽंतशो योजनशतोत्थितमुदारवर्णं
बोधिवृक्षं न संजानीयान्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥२८॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे कस्यचित्सञ्ज्ञ-
स्योद्देशो वा स्वाध्यायो वा कर्तव्यः स्यान्न ते सर्वे प्रतिसंवित्प्राप्ता
भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥२९॥ सचेन्मे भगवन्बोधिप्राप्तस्य नैवं प्रभास्वरं तद्बुद्धक्षेत्रं
भवेद्यच्च समंतादप्रमेयासंख्येयाचिंत्यातुल्यापरिमाणानि बुद्धक्षे-

^१ एवं वदौ दधिभूतिरिदं बुद्धक्षेत्रमिति A. एवं वदौः एवं विभूतिरिदं बुद्धक्षेत्रमिति B.
एव वदौ एवं विभूतिरिदं बुद्धक्षेत्रमिति C. P.

चाणि संदृश्येन्¹ तद्यथापि नाम परिमृष्ट आदर्शमंडले मुख-
मंडलं मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३०॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे धरणीत-
लमुपादाय यावदंतरीक्षाद्देवमनुष्यविषयातिक्रान्तस्याभिजातस्य
धूपस्य तथागतबोधिसत्त्वपूजाप्रत्यर्हस्य सर्वरत्नमयानि नानासु-
रभिगंधघटिकाशतसहस्राणि सदा निधूपितान्येव न स्युर्मा ता-
वदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३१॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे न सदाभिप्र-
वृष्टान्येव सुगंधिनानारत्नपुष्पवर्षाणि सदा प्रवादित्वाश्च मनोज्ञ-
स्वरा वाद्यमेघा न स्युर्मा तावदहमनुत्तरां सम्यक्संबोधिमभि-
संबुध्येयं ॥

॥३२॥ सचेन्मे भगवन्बोधिप्राप्तस्य ये सत्त्वा अप्रमेयासंख्येया-
चिंत्यातुल्येषु लीकधातुष्वाभया² स्फुटा भवेयुस्ते सर्वे न देवमनु-
ष्यसमतिक्रान्तेन सुखेन समन्वागता भवेयुर्मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥३३॥ सचेन्मे भगवन्बोधिप्राप्तस्य समन्तादप्रमेयाचिंत्या-
तुल्यापरिमाणेषु बुद्धक्षेत्रेषु बोधिसत्त्वा महासत्त्वा मम नामधेयं
श्रुत्वा तच्छ्रवणसहगतेन कुशलेन जातिष्यतिवृत्ता संतो न धार-
णीप्रतिलब्धा भवेयुर्यावद्बोधिमंडपर्यंतमिति मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

¹ संदृश्यते A. संदृश्यते B. संदृश्यन् C. संदृश्यन् P.
चाचिंत्यातुल्यवाभया स्फुटा भवेयुः.

² P. reads अप्रमेयासंख्ये-

॥ ३४ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य समंतादप्रमेयासंख्येया-
चिंत्यातुल्यापरिमाणेषु बुद्धक्षेत्रेषु याः स्त्रियो मम नामधेयं श्रुत्वा
प्रमादं^१ संजमयेयुर्बोधिचिह्नं नोत्पादयेयुः स्त्रीभावं च न विजु-
गुप्सेरन् जातिष्यतिवृत्ताः समानाः सचेद्वितीयं स्त्रीभावं प्रति-
लभेरन्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३५ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य समंताद्दशसु दिक्ष्वप्रमेया-
संख्येयाचिंत्यातुल्यापरिमाणेषु बुद्धक्षेत्रेषु ये बोधिसत्त्वा मम
नामधेयं श्रुत्वा प्रणिपत्य पंचमंडलनमस्कारेण वंदिष्यंते ते
बोधिसत्त्वचर्या चरंती न सदेवकेन लोकेन सत्क्रियेरन्मा ताव-
दहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३६ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य कस्यचिद्बोधिसत्त्वस्य ची-
वरधावनंशोषणसीवनरंजनकर्म कर्तव्यं भवेन्न त्वेव नवाभिंजा-
तचीवररत्नैः प्रावृतमेवात्मानं संजानीयुः^४ सहचिह्नोत्पादात्तथा-
गतानुज्ञातिर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३७ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तच्च बुद्धक्षेत्रे सहोत्पन्नाः
सत्त्वा नैवंविधं सुखं प्रतिलभेरंस्तद्यथापि नाम निष्परिदाह-
स्यार्हतो भिक्षोस्तृतीयध्यानसमापन्नस्य मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥ ३८ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तच्च बुद्धक्षेत्रे ये बोधिसत्त्वाः
प्रत्याजातास्ते यथारूपं बुद्धक्षेत्रे गुणालंकारव्यूहमाकांक्षेयुस्तथा-

^१ प्रसादं A. P. प्रासादं B. ^२ धोवन A. B. C. धावन P. ^३ न त्वेव न नवाभि° A.
न त्वेष नवाभि B. न त्वेष ननवाभि° C. न त्वव नवाभि P. ^४ जानीयात्?

रूपं नानारत्नवृक्षेभ्यो न संजनयेयुर्मा तावदहमनुत्तरां सम्यक्सं-
बोधिमभिसंबुध्येयं ॥

॥३९॥ सचेन्मे भगवन्बोधिप्राप्तस्य मम नामधेयं श्रुत्वान्य-
बुद्धक्षेत्रोपपन्ना बोधिसत्त्वा इन्द्रियबलवैकल्यं गच्छेयुर्मा तावद-
हमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४०॥ सचेन्मे भगवन्बोधिप्राप्तस्य तदन्यबुद्धक्षेत्रस्थाने बोधि-
सत्त्वा मम नामधेयंसहश्रवणान्न सुविभक्तवतीं नाम समाधिं
प्रतिलभेरन्यत्र समाधौ स्थित्वा बोधिसत्त्वा एकक्षण्यंतिहारेणा-
प्रमेयासंख्येयाचिंत्यातुल्यापरिमाणान्बुद्धान्भगवतः पश्यन्ति स
चैषां समाधिरंतरा विप्रणश्येन्मा तावदहमनुत्तरां सम्यक्संबोधि-
मभिसंबुध्येयं ॥

॥४१॥ सचेन्मे भगवन्बोधिप्राप्तस्य तदन्येषु बुद्धक्षेत्रेषु^३ मम
नामधेयं श्रुत्वा तच्छ्रवणसहगतेन^४ कुशलमूलेन सत्त्वा नाभि-
जातकुलोपपत्तिं प्रतिलभेरन्यावबोधिपर्यंतं मा तावदहमनुत्तरां
सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४२॥ सचेन्मे भगवन्बोधिप्राप्तस्य तदन्येषु बुद्धक्षेत्रेषु ये बोधि-
सत्त्वा मम नामधेयं श्रुत्वा तच्छ्रवणकुशलमूलेन यावबोधिपर्यंतं
ते सर्वे बोधिसत्त्वचर्याप्रीतिप्रामोद्यकुशलमूलसमवधानगता न
भवेयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

^१ यं सह A. B. C. P. ^२ एकक्षण्यं A. B. C. P. ^३ तदन्येषु बुद्धक्षेत्रेषु left out
in C. P. ^४ तच्छ्रवणसहगतेन B. C. P. तच्छ्रवण A. ^५ कुशलो B. ^६ तच्छ्रवणेन A.
तच्छ्रवण P. तच्छ्रवणेन B. तच्छ्रवण C.

॥४३॥ सचेन्मे भगवन्बोधिप्राप्तस्य सहनामधेयश्रवणात्तदन्येषु लोकाधातुषु बोधिसत्त्वा न समंतानुगतं नाम समाधिं प्रतिलभेरन्यत्र स्थित्वा बोधिसत्त्वा एकक्षणव्यतिहारेणाप्रमेयासंख्येयाचिंत्यातुल्यापरिमाणान्बुद्धान्भगवतः सत्कुर्वन्ति स चैषां समाधिरंतरा विप्रणश्येद्यावद्बोधिमंडपर्यंतं मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४४॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवेयुस्ते यथारूपां धर्मदेशनामाकांक्षेयुः श्रोतुं तथारूपां सहचिन्तीत्पादान्न शृणुयुर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

¹॥४५॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे² तदन्येषु बुद्धक्षेत्रेषु ये च³ बोधिसत्त्वा मम नामधेयं शृणुयुस्ते सहनामधेयश्रवणात्त्रावैवर्तिका भवेयुरनुत्तरायाः सम्यक्संबोधेर्मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥

॥४६॥ सचेन्मे भगवन्बोधिप्राप्तस्य बुद्धशास्त्रबुद्धक्षेत्रेषु ते⁴ बोधिसत्त्वा मम नामधेयं शृणुयुस्ते सहनामधेयश्रवणात्प्रथमद्वितीयतृतीयाः क्षांतीः प्रतिलभेरन्नावैवर्तिका भवेयुर्बुद्धधर्मसंघेभ्यो मा तावदहमनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं ॥ ८ ॥

अथ खल्वानंद स धर्माकरो भिक्षुरिमानेवंरूपान्प्रशि-

¹ This Prasidhāna (45) is left out in P.

² क्षेत्रेषु A. B. क्षेत्रे C.

³ च B.

⁴ बुद्धशास्त्रेषु A. B. बुद्धशास्त्रेषु P. बुद्धशास्त्रेषु C.

⁵ ते A. B. C. P. ये?

⁶ इमाने

A. B. C. P., also पां and पां.

धानविशेषान्निर्दिश्य तस्यां वेलायां बुद्धानुभावेनेमा गाथा
अभाषत ॥

सचि मि¹ - - विशिष्ट नैवरूपा ।
 वरप्रणिधान सिया खु बोधिप्राप्तो² ।
 माह सिय गवेन्द्र³ सच्चसारो ।
 दशबलधारि⁴ अतुल्यदक्षिणीयः ॥ १ ॥
 सचि मि सिय न क्षेप एवरूपं ।
 बहु अध नानंप्रभूतं दिव्यवित्तं⁷ ।
 सुखित नरक येय⁸ दुःखप्राप्तो ।
 माह सिया रत्नान - - राजा⁹ ॥ २ ॥
 सचि मि उपगतस्य बोधिमंड ।
 दशदिशि प्रव्रजि नामधेयु क्षिप्रं¹⁰ ।
 पृथु बहव अनंतबुद्धक्षेत्रा ।
 माह सिया बलप्राप्तु लोकनाथः ॥ ३ ॥
 सचि खु अहु रमेय कामभोगां ।
 स्मृतिमत्तिया गतिया¹¹ विहीनु संतः ।

¹ सचि नि B. After this two syllables are wanting in all the MSS., but one MS. of the Bibliothèque Nationale at Paris reads इमि, which may be meant for स्याम or याम, only that the first syllable ought to be short. ² प्राप्तो A. B. P., which may also be

° प्राप्ते । written too closely. ³ साक्ष सियन्नेन्द्र A. C. ° चन्द्र B. साक्ष सियतगवेन्द्र P.

⁴ दशबलधरि P. ⁵ बहुधनाना° C. ⁶ त is left out in A. B. ⁷ ° वित्तं B. C. P.

⁸ रक्ये य? ⁹ मोहे सिय रत्नान राजा A. ° रत्नानगरराजा P. मोह सिय रत्नान राजा B.

° रत्नान राजा C. रत्नान, for रत्नान. ¹⁰ न seems to be wanted. ¹¹ गतिया

left out in A. B.; see Lal. Vist. p. 84, l. 15.

अतुलशिव समेयमान¹ बोधि ।
 माह सिया बलप्राप्तु² शास्त लोके³ ॥४॥
 विपुलप्रभ अतुल्यनंत⁴ नाथ ।
 दिशि विदिशि⁵ स्फुरि सर्वबुद्धक्षेत्रा⁶ ।
 राग प्रशमि सर्वदोषमोहां ।
 नरकगतिस्मि⁷ प्रशामि धूमकेतुं ॥५॥
 जनिय सुरुचिरं विशालनेत्रं⁸ ।
 विधुंनिय सर्वनराण अंधकारं ।
 अपनिय सु न अक्षयानशेषां¹² ।
 उपनयि स्वर्गगताननंततेजां¹³ ॥६॥
 न तपति नभ¹⁴ चंद्रसूर्यआभा ।
 मणिगण अग्निप्रभा न देवतानां ।
 अभिभवति नरेन्द्र आभ सर्वा ।
 पुरिमचरिं परिशुद्ध आचरित्वा ॥७॥
 पुरुषवरु निधान दुःखितानां ।
 दिशि विदिशासु न¹⁶ अस्ति एवरूपः¹⁷ ।

¹ °माना A. B. C. P.; cf. Pāli sameto. ² माह सिया बलं प्राप्तु A. B. C. P.
³ शास्त लोको A. B. शास्त लोके P. लोके C., शास्त being left out. ⁴ °ल्यानंत
 A. B. C. P. ⁵ विदिशि C. P. विदि A. B. ⁶ क्षेत्रां C. क्षेत्रा B. P. क्षेत्रा A.
⁷ B. inserts न. ⁸ भूम° C. P. भूम A. B. ⁹ विशार° C. ¹⁰ विधु° A. B. C. P.
¹¹ अ is left out in A. B. ¹² अपनय सुरुक्षयानाशेषां A. अपय° B. सुपलिय सुन
 अक्षयानशेषां P. अपरिय सुन अक्षयानशेषां C. It may be apaliya. ¹³ °गताननन्ततेजां
 A. B. °गताननन्ततेजां C. P. ¹⁴ नभव C. ¹⁵ चंद्र deest in C. ¹⁶ भुन B.
¹⁷ एवरूपः A. एवरूपः B. एवरूपाः C. P.

कुशलं शतसहस्रसर्वपूर्णं ।
 पर्षगतो नदि बुद्धं सिंहनादं ॥ ८ ॥
 पुरिमजिनस्वयंभु^३ सत्करित्वा ।
 व्रततर्पकोटि चरित्वा अप्रमेयां ।
 प्रवरवरसमे स्मि^५ ज्ञानंस्कंध ।
 प्रणिधिबलप्रतिपूर्णसत्त्वसारो ॥ ९ ॥
 यथ भगव असंगज्ञानदर्शी ।
 त्रिविध प्रजानति संस्कृते नरेन्द्रः ।
 अहमपि सिय तुल्यदक्षिणीयो ।
 विदुप्रवरो नरनायको नराणां ॥ १० ॥
 सचि मि अयु नरेन्द्र एवरूपा ।
 प्रणिधि समृध्यति बोधि प्रापुणित्वा ।
 चलतु^७ अय सहस्रलोकधातु ।
 कुसुमप्रवर्षण भातु देवसंघां^८ ॥ ११ ॥
 प्रचलित^९ वसुधा प्रवर्षि पुष्पाः ।
 तूर्यशता गगनेऽथ संप्रणेदुः ।
 दिव्यरुचिरं चंदनस्य चूर्णा ।
 अवकिरि^{११} चैव भविष्य लोकि बुद्ध^{१२} इति ॥ १२ ॥ ११ ॥

^१ सकल^० A. B. C. ^२ बुद्धं C. ^३ यंभू A. B. C. यभू P. ^४ तय A. तय C. P.
 तय B. See Lal. Vist. p. 360. ^५ स्मि A. B. C. स्मिं P. ^६ ज्ञान^० A. B. ^७ चरतु
 A. B. ^८ भातु देवसंघां A. C. भातु देवसंघां B. भातुर्देवसंघा P. ^९ प्रचलिता A. B. P.
 चरित deest in C. ^{१०} °रुचिल^० A. °रुचिर^० B. C. P. ^{११} °किलि A. ^{१२} See
 Lal. Vist. p. 317.

एवंरूपयानंदं प्रणिधानसंपदा स धर्माकरो भिक्षुर्बोधिसत्त्वो
महासत्त्वः समन्वागतोऽभूत् । एवंरूपया चानंदं प्रणिधानसंप-
दाल्पका बोधिसत्त्वाः समन्वागताः । अल्पकानां चैवंरूपाणां
प्रणिधीनां¹ लोके प्रादुर्भावो भवति । परीक्षानां न पुनः सर्वशो
नास्ति ॥ स खलु पुनरानंदं धर्माकरो भिक्षुस्तस्य भगवतो लोके-
श्वरराजस्य तथागतस्य पुरतः सदेवकस्य लोकस्य² समारकस्य
सब्रह्मकस्य सश्रमणब्राह्मणिकायाः³ प्रजायाः सदेवमानुषासुरायाः
पुरत इमानेवंरूपान्प्रणिधानविशेषान्निर्दिश्य यथाभूतप्रतिज्ञा-
प्रतिपत्तिप्रतिष्ठितोऽभूत् । स इमानेवंरूपां बुद्धक्षेत्रपरिशुद्धिं
बुद्धक्षेत्रमाहात्म्यं बुद्धक्षेत्रोदारतां समुदानयन्बोधिसत्त्वचर्या चर-
न्नप्रमेयासंख्येयाचिंत्यातुल्यामायापरिमाणानभिलाष्यानि वर्ष-
कोटीनियुतशतसहस्राणि न जातु कामव्यापादविहिंसावितर्कान्
वितर्कितवान् जातु कामव्यापादविहिंसासंज्ञामुत्पादितवान् जातु
रूपशब्दगंधरसस्पर्शव्यसंज्ञामुत्पादितवान् । स दहरमनोहर एव
सुरतो⁴ऽभूत्सुखसंवासोऽधिवासनजातीयः सुभगः सुपोषीऽल्पेच्छः
संतुष्टः प्रविविक्तोऽदुष्टोऽमूढोऽशंको⁵ऽजिज्ञोऽशठोऽमायावी
सुखिलोमः प्रियालापो नित्याभियुक्तः⁷ शुक्रधर्मपर्येष्टौ सुनि-
क्षिप्रधुरः सर्वसत्त्वानामर्थाय महाप्रणिधानं समुदानितवान्

¹ प्रणिधीना A. प्रणिधाना B. प्रणिधिना C. प्रणिधिना P.

² लोकस्य left out

in P. ³ ब्राह्मणिकायाः A. B. C. ब्राह्मणिकायाः P.

⁴ प्रतिज्ञातिप्रप° A. B.

प्रतिज्ञातिप्रप° C. प्रतिज्ञातिप्रतिप° P. ⁵ सुरतो B. C. P. सुरतो A.

⁶ शंको A. B.

शंको C. अथकः P. (अनीपुः?).

⁷ नित्यायुक्तः A. B. C.

बुद्धधर्मसंघाचार्योपाध्यायकल्याणमिचसगौरवो नित्यसंनद्धो बो-
धिसत्त्वचर्यायामार्जवो मार्दवोऽकुहकोऽनिलपको¹ गुणवान्पूर्व-
गमः सर्वकुशलधर्मसमादापनतायै शून्यतानिमित्ताप्रणिहितान-
भिसंस्कारानुत्पादविहारैर्निर्माणः स्वारक्षितवाक्यश्चाभूत् । बोधि-
सत्त्वचर्या चरन्स यद्वाक्कर्मोत्सृष्टमात्मंपरोभयव्यापादाय² संवर्तते
तथाविधं त्यक्त्वा यद्वाक्कर्म स्वपरोभयहितसुखसंवर्तकं तदेवाभि-
प्रयुक्तवान् । एवं च संप्रजानोऽभूद्यद्भ्रामनगरनिगमजनपद-
राष्ट्रराजधानीष्ववतरन्³ जातु रूपशब्दगंधरसस्प्रष्टव्यधर्मेष्वनुनी-
तोऽभूत् ॥ अप्रतिहतः स बोधिसत्त्वचर्यायां चरन्स्वयं च दान-
पारमितायामचरत्परांश्च तत्रैव समादापितवान् स्वयं च⁴ शील-
क्षांतिवीर्यध्यानप्रज्ञापारमितास्वचरत्परांश्च तत्रैव समादापित-
वान् । तथारूपाणि च कुशलमूलानि समुदानीतवान् यैः⁵
समन्वागतो यच्च यच्चोपपद्यते तच्च तच्चास्यानेकानि निधानको-
टीनियुतशतसहस्राणि धरण्याः प्रादुर्भवन्ति ॥ तेन बोधिसत्त्वचर्या
चरता तावदप्रमेयासंख्येयानि सत्त्वकोटीनियुतशतसहस्राण्यनुस-
रायां सम्यक्संबोधौ प्रतिष्ठापितानि येषां न सुकरं वाक्कर्मणा
पर्यंतमधिगंतुं । तावदप्रमेयासंख्येया बुद्धा भगवन्तः सत्कृता

¹ निलपको in all MSS. ² उत्सृष्ट आत्म° in all MSS. ³ व्यावाधाय A. B. C.
व्यापाधाय P. ⁴ संप्रजानभूत P. संप्रजानतोऽभूत् A. B. C. It probably was originally
इत्थं च संप्रजानोऽभूत्; see Pāli sampagāno. ⁵ न् in all MSS. ⁶ C. reads
शीलपारमिताक्षांतिपारमितावीर्यपारमिताध्यानपारमिताप्रज्ञा°.
चरता C. चरन् P. ⁷ चरत A. चरतः B.
⁸ दा left out in C. ⁹ यः A. B. ये C.

गुरूकृता मानिताः पूजिताश्चीवरपिंडपात्रशयनासनगानप्रत्यय-
भैषज्यपरिष्कारैः¹ सर्वमुखोपधानस्पर्शविहारैः प्रतिपादिताः² ।
यावंतः सत्त्वाः श्रेष्ठिगृहपत्यमात्यंक्षत्रियब्राह्मणमहाशालकुलेषु
प्रतिष्ठापितास्तेषां न सुकरो वाक्कर्मनिर्देशेन पर्यंतोऽधिगंतुं ।
एवं जांबूद्वीपेश्वराश्च प्रतिष्ठापिताश्चक्रवर्तित्वे लोकपालत्वे शक्रत्वे
सुयामत्वे सुतुषितत्वे सुनिर्मितत्वे वशवर्तित्वे देवराजत्वे महाब्रह्मत्वे
च प्रष्ठापिताः । तावदप्रमेयासंख्येया बुद्धा भगवंतः सत्कृता
गुरूकृता मानिताः पूजिता धर्मचक्रप्रवर्तनार्थं चाधीष्ठा येषां न
सुकरो वाक्कर्मनिर्देशेन पर्यंतोऽधिगंतुं ॥ स एवरूपं कुशलं समु-
दानयद्यदस्य बोधिसत्त्वचर्या चरतोऽप्रमेयासंख्येयाचिंत्यातुल्या-
मायापरिमाणानभिलाष्यानि कल्पकोटीनियुतशतसहस्राणि
सुरभिर्दिव्यातिक्रांतचंदनगंधो मुखात्प्रवाति स्म । सर्वलोमकूपेभ्य
उत्पलगंधो वाति स्म । सर्वलोकाभिरूपश्चाभूत्प्रासादिको दर्श-
नीयः परमशुभवर्णपुष्करतया समन्वागतः । लक्षणव्यंजनसमलं-
कृतेनात्मभावेन तस्य सर्वरत्नालंकाराः सर्ववस्त्रचीवराभिनिर्ही-
राः⁶ सर्वपुष्पधूपगंधमाल्यविलेपनच्छ्रद्धजपताकाभिनिर्हीराः
सर्ववाद्यसंगीत्यभिनिर्हीराश्च सर्वलोमकूपेभ्यः पाणितलाभ्यां च
निश्चरन्ति स्म । सर्वान्नपानखाद्यभोज्यलेख्यरसाभिनिर्हीराः सर्वो-
पभोगपरिभोगाभिनिर्हीराश्च पाणितलाभ्यां प्रस्यंदंतः प्रादुर्भवन्ति

¹ परिष्कारैः A. B. परिष्कारैः C. P.

² Some words seem left out here in all the

MSS. ³ मात्य left out in B.

⁴ परमशुभवर्ण A. C. परमसुभवर्ण B. परमसुवर्ण P.

⁵ चीवराभिनिर्हीराः C.

⁶ रो A. B. C. P.

स्म । इति हि सर्वपरिष्कारवशिताप्राप्तः स आनन्द धर्माकरो
भिक्षुरभूत्पूर्वं बोधिसत्त्वचर्यां चरन् ॥१०॥

एवमुक्त आयुष्मानानन्दो भगवंतमेतदवोचत् । किं पुनर्भगवन्स
धर्माकरो भिक्षुर्बोधिसत्त्वो महासत्त्वोऽनुत्तरां सम्यक्संबोधिमभि-
संबुध्यातीतः परिनिर्वृत उताहोऽनभिसंबुद्धो^१ऽथ प्रत्युत्पन्नो
ऽभिसंबुद्ध एतर्हि तिष्ठति धियते यापयति धर्मं च देशयति ।
भगवानाह । न खलु पुनरानन्द स तथागतोऽतीतो नानागतः^२ ।
अपि त्वेव^३ स^४ तथागतोऽर्हन्सम्यक्संबोधिमभिसंबुद्ध एतर्हि ति-
ष्ठति धियते यापयति धर्मं च देशयति पश्चिमायां दिशीतो कोटी-
नियुतशतसहस्रतमे च बुद्धक्षेत्रे सुखावत्यां लोकधातावमिताभो
नाम तथागतोऽर्हन्सम्यक्संबुद्धोऽपरिमाणैर्बोधिसत्त्वैः परिवृतः
पुरस्कृतोऽनन्तैः श्रावकैरनन्तया बुद्धक्षेत्रसंपदा समन्वागतः ॥११॥

अमिता चास्य प्रभा यस्य^५ न सुकरं प्रमाणंपर्येतमधिगंतु-
मियंति बुद्धक्षेत्रशतानीयंति बुद्धक्षेत्रसहस्राणीयंति बुद्धक्षेत्रशत-
सहस्राणीयंति बुद्धक्षेत्रकोटीनीयंति^७ बुद्धक्षेत्रकोटीशतानीयंति
बुद्धक्षेत्रकोटीसहस्राणीयंति^८ बुद्धक्षेत्रकोटीशतसहस्राणीयंति बुद्ध-
क्षेत्रकोटीनियुतशतसहस्राणि स्फुरित्वा तिष्ठतीति । अपि तु^९ खलु
पुनरानन्द संक्षिप्तेन पूर्वस्यां दिशि गंगानदीवालुकोपमानि^{१०}

^१ संभूतः C. संभूत् P.

^२ तीतानागतः P. ऽतीतानागतः B. C.

^३ त्वेवं B.

^४ स left out in A. B.

^५ प्रभा यस्य left out in B.

^६ नं P.

^७ कोटीनियु-

तानि । इयंति C. P.

^८ बुद्धक्षेत्रकोटीसहस्राणि । इयंति repeated in P.

^९ खल्वानन्द

C. P. ^{१०} बालिकासमानि A. B. C.

बुद्धक्षेत्रकोटीनियुतशतसहस्राणि तथा तस्य भगवतोऽमिताभस्य प्रभया सदा¹ स्फुटानि । एवं दक्षिणपश्चिमोत्तरास्वध ऊर्ध्वे दिग्विदिक्षु चैकैकस्यां दिशि समंताङ्गानदीवाल्मुकीपमानि² 'यावद्बुद्धक्षेत्रकोटीनियुतशतसहस्राणि तस्य भगवतोऽमिताभस्य प्रभया सदा परिस्फुटानि³ स्थापयित्वा बुद्धाभगवतः⁴ पूर्वप्रणिधानाधिष्ठानेन ये ध्यामप्रभयैकद्विर्षिचतुःपंचदशविंशतिषिंशच्चत्वारिंशत्पंचाशद्योजनप्रभया योजनशतप्रभया योजनसहस्रप्रभया⁵ योजनशतसहस्रप्रभया यां वदनेकयोजनकोटीनियुतशतसहस्रप्रभया वा लोकं¹⁰ स्फुरित्वा तिष्ठन्ति । नास्त्यानंदोपमोपन्यासो येन शक्यं तस्यामिताभस्य तथागतस्य प्रभायाः प्रमाणमुद्गृहीतुं । तदनेनानंद पर्यायेण स तथागतोऽमिताभ इत्युच्यतेऽमितप्रभोऽमितप्रभासोऽसमाप्रभोऽसंगतप्रभः प्रभाशिखोत्सृष्टप्रभः सदिष्यमणिप्रभोऽप्रतिहतरश्मिरागप्रभो राजनीयप्रभः प्रेमणीयप्रभः प्रमोदनीयप्रभः संगमनीयप्रभ उपोषणीयप्रभो निबंधनीयप्रभोऽतिवीर्यप्रभोऽतुल्यप्रभोऽभिभूयनरेन्द्रामूर्त्त्येन्द्रप्रभः श्रांतसंचयेन्दुसूर्यजिह्वीकरणप्रभोऽभिभूयलोकपालशक्रब्रह्मशुद्धावासमहे-

¹ सदा left out in A. B. ² पश्चिमोत्तरोक्षोः ऊर्ध्वमनुषिदिक्षु A. पश्चिमोऽनुत्तरोक्ष ऊर्ध्वे दिग्विदिक्षु B. पश्चिमोत्तरासु दिक्षु ऊर्ध्वमनुषिदिक्षु C. पश्चिमोत्तरासु दिक्षु ऊर्ध्वमनुषिदिक्षु P. ³ वालिकासमानि A. B. C. P. ⁴ यावद्बुद्ध⁰ A. बद्बुद्ध P. ⁵ यित्वा बुद्धां A. B. C. स्थापयित्वा बुद्धा P. ⁶ पूजा added in C. P. before पूर्व. ⁷ तु A. B. C. P. ⁸ This passage is repeated in C. ⁹ या left out in A. ¹⁰ जावन्नो A. यावन्नो B. वा न्नो C. या न्नो P. ¹¹ नृज B. C. P. नृज A. Is it meant for नरेन्द्रामूर्त्त्येन्द्र? For the series of indras, see Lal. Vist. p. 564. ¹² य P. ¹³ श्रांतसंचयेन्दुसूर्येजिह्वीकरणप्रभो A. श्रांतसंचयेन्दुसूर्येजिह्वी⁰ B. श्रांतसंचयेन्दुसूर्येजिह्वी⁰ C. श्रांतसंचयेन्दुसूर्येजिह्वी⁰ P.

श्वरसर्वदेवजिह्वीकरणप्रभ इत्युच्यते ॥ सा चार्यप्रभा विमला विपुला कायसुखसंजननी चित्तौच्चिल्यंकरणी देवासुरनांगयक्षगंधर्वगह्वमहोरगकिंनरमनुष्यामनुष्याणां⁴ प्रीतिप्रामोद्यसुखकरणी कुशलाशयानां सत्त्वानां⁶ कल्पकुशलमिमिषेवर्द्धिप्रामोद्यकरणी येऽन्येष्वप्यनंतापर्येतेषु बुद्धक्षेत्रेषु। अनेन चानंद पर्यायेण तथागतः परिपूर्णं कल्पं भाषेत्तस्यामिताभस्य तथागतस्य नाम कर्मोपादाय प्रभामारभ्य न च शक्नोति गुणपर्येतमधिगंतुं तस्याः प्रभायाः तथागतस्य वैशारद्यानुपच्छेदो⁸ भवेत्। तत्कस्य हेतोः। उभयमप्येतदानंदाप्रमेयमसंख्येयमचिंत्यापर्येतं⁹ यदिदं तस्य भगवतोऽमिताभस्य तथागतस्य प्रभागुणविभूतिः तथागतस्य चानुत्तरं प्रज्ञाप्रतिभानं ॥१२॥

तस्य खलु पुनरानंदामिताभस्य तथागतस्याप्रमेयः¹⁰ श्रावकसंघो¹¹ यस्य न सुकरं प्रमाणमुद्गृहीतुमियत्यः¹² श्रावककोट्य इयंति श्रावककोटीशतानीयंति श्रावककोटीसहस्राणीयंति श्रावककोटीशतसहस्राणीयंति कंकराणीयंति विंबराणीयंति नयु-

¹ देव left out in B. ² लो P. ³ न left out in A. ⁴ मनुष्यमनुष्यानां A.
⁵ स P. ⁶ सत्त्वानां C.; left out in A. B. सत्त्वां P. ⁷ कल्पकुशलमिमिषेवर्द्धि A. कल्पकुशलमिमिषेवर्द्धि P. कल्पकुशरमिमिषेवर्द्धि B. कल्पकुशलमिमिषेवर्द्धि C.
 Not clear; could it be irisavad? ⁸ वैशारद्योपच्छेदो A. B. C. वैशारद्योपच्छेदो P.
⁹ चिंत्यापर्येतं A. B. C. P. चिंत्यमपर्येतं? ¹⁰ मेया A. C. P. मेयाः B. ¹¹ संघा B.
¹² इयन्त्याः A. इयन्त्यः C. P. इयत्यः श्रावककोट्यः left out in B. ¹³ इयंति श्रावककोटी-
 शतसहस्राणि left out in P. ¹⁴ विम्बराणि A. B. विंबराणि C. विम्बलानि P. See
 Lal. Vist. p. 168.

तानीयंत्ययुतानीयंत्यक्षोभ्याणीयंतो विवाहा इयंति स्तोतांसीयं-
 त्योजांसीयंत्यप्रमेयाणीयंत्यसंख्येयानीयंत्यगणानीयंत्यतुल्यानी-
 यंत्यचिंत्यानीति। तद्यथानंद^१ भिक्षुमींद्रल्यायन ऋद्धिवशिताप्राप्तः
 स आकांक्षन्विसाहस्रमहासाहस्रलोकधातौ यावन्ति तारारूपाणि
 तानि सर्वाण्येकराचिदिने नागरेण गणयेत्^२ एवंप्राणां चर्द्धिमतां
 कोटीनियुतशतसहस्रं भवेत् ते च^३ वर्षकोटीनियुतशतसहस्रमन्य-
 कर्मणामिताभस्य^४ तथागतस्य प्रथमश्रावकसंनिपातं गणयेयुः
 एभिर्गणयन्निः शततमोऽपि भागो न गणितो भवेत्सहस्रतमोऽपि
 शतसहस्रतमोऽपि यावत्कलामप्युपमामप्युपनिशामपि^५ न गणि-
 तो भवेत् ॥ तद्यथानंद महासमुद्राश्चतुराशीतियोजनसहस्राण्या-
 वेधेन तिर्यगप्रमेयात्कश्चिदेव पुरुषः शतधा भिन्नया वालाय-
 कोट्यैकमुदकविंदुमभ्युत्क्षिपेत् तत्किं मन्यस आनंद कतमोऽच
 बहुतरः यो वा शतधा भिन्नया वालायकोट्याभ्युत्क्षिप्त^६ एक
 उदकविंदुर्यो वा^{१०} महासमुद्रेऽप्येकंथोऽवशिष्ट इति। आनंद आह।
 योजनसहस्रमपि तावद्भगवन्महासमुद्रस्य परीक्षं भवेत्किमंग पुनः
 शतधा भिन्नया वालायकोट्योत्क्षिप्त एक उदकविंदुः। भगवानाह।

^१ इयंत्य, वासा A. B. P.; left out in C. ^२ इयंत्यप्रमेयाणि left out in B. ^३ मींद्रल्यायनो
 भिक्षुः P. ^४ नागरेण गणयेत् A. नागरेण गयेत् B. नागरे न गणयेत् C. नागरे न गनयेत् P.
^५ तेन A. B. C. P. ^६ कर्मणाऽमिताभस्य A. B. C. कर्मनामिताभस्य P. ^७ उप-
 निशामपि A. B. C. P. Cf. the Vagratkledikā, p. 35, l. 10; p. 42, l. 7 (upanishadam).
^८ वेधेन तिर्यगप्रमेयान् A. B. C. वेधेन तिर्यग् प्रमेयान् P. ^९ भूत्क्षिप्त A. B. C. भूत् ॥
 क्षिप्त P. ^{१०} महासमुद्रेऽप्येकंथोऽवशिष्ट A. महासमुद्रे अप्येकंथोऽवशिष्ट B. महासमुद्रे
 ऽप्येकंथोऽवशिष्ट C. महासमुद्रे एकंथो वशिष्ट P.

तद्यथा स एकविंदुरियंततः^१ स प्रथमसन्निपातोऽभूत् । तैर्मौञ्जल्या-
यनसदृशैर्भिक्षुभिर्गणयन्निस्तेन वर्षकोटीनियुतशतसहस्रेण गणितं
भवेत् यथा महासमुद्रेऽप्स्कंधोऽवशिष्ट एवमगणितं द्रष्टव्यं ।
कः पुनर्वादो द्वितीयतृतीयादीनां आवकसंनिपातानां । एवम-
नंतापर्यंतस्तस्य भगवतः आवकसंघो योऽप्रमेयासंख्येय^२ इत्येव
संख्यां गच्छति ॥ १३ ॥

अपरिमितं चानंद तस्य भगवतोऽमिताभस्य तथागतस्या-
युःप्रमाणं यस्य न^३ सुकरं प्रमाणमधिगंतुमियंति वा कल्पशता-
नीयंति वा कल्पसहस्राणीयंति वा कल्पशतसहस्राणीयत्यो वा
कल्पकोट्या इयंति वा कल्पकोटीशतानीयंति वा कल्पकोटीसह-
स्राणीयंति वा कल्पकोटीशतसहस्राणीयंति वा कल्पकोटीनियु-
तशतसहस्राणीति । अथ तर्ह्यानंदापरिमितमेव तस्य भगवत
आयुःप्रमाणपर्यंतं । तेन स तथागतोऽमितायुरित्युच्यते । यथा
चानंदेह लोकधातौ कल्पगणनाप्रज्ञप्तिसंकेतस्तथा^४ सांप्रतं दश-
कल्पास्तस्य भगवतोऽमितायुषस्तथागतस्योत्पन्नस्यानुत्तरां सम्य-
क्संबोधिमभिसंबुद्धस्य ॥ १४ ॥

तस्य खलु पुनरानंद भगवतोऽमिताभस्य सुखावती नाम
लोकधातुर्चृष्टा च स्फीता च क्षेमा च सुभिक्षा च रमणीया च

^१ इयंततः A. B. C. P. इयन्ततः or इयान्ततः for इयास्ततः? ^२ संख्येया A. C.
°संख्येय P. °संख्ये B. ^३ न is given here in C. only; it is put in between
प्रमार्थ and यस्य in B.; and it is left out in A. P. ^४ P. has सा before
तथा.

बहुदेवमनुष्याकीर्णा च । तत्र खल्वानंद लोकधातौ न निरयाः
संति न तिर्यग्योनिर्न प्रेतविषयो नासुराः काया नाक्षणोप-
पत्तयाः । न च तानि रत्नानि लोके प्रचरन्ति यानि सुखावत्यां
लोकधातौ विद्यन्ते ॥ १५ ॥

सा खल्वानंद सुखावती लोकधातुः सुरभिनानागंधसमीरिता
नानापुष्पफलसमृद्धा रत्नवृक्षसमलंकृता तथागताभिनिर्मित-
मनोज्ञस्वरनानाद्विजसंघनिषेविता । ते चानंद रत्नवृक्षा नाना-
वर्णा अनेकवर्णा अनेकशतसहस्रवर्णाः । संति तत्र रत्नवृक्षाः
सुवर्णवर्णाः सुवर्णमयाः । संति रूप्यवर्णा रूप्यमयाः¹ । संति
वैडूर्यवर्णा वैडूर्यमयाः । संति स्फटिकवर्णाः स्फटिकमयाः । संति
मुसारगल्ववर्णा मुसारगल्वमयाः । संति लोहितमुक्तावर्णा लो-
हितमुक्तामयाः । संत्यश्मगर्भवर्णा अश्मगर्भमयाः ॥ संति केचिद्भूयो
रत्नयोः सुवर्णस्य रूप्यस्य च । संति त्रयाणां रत्नानां सुवर्णस्य
रूप्यस्य वैडूर्यस्य च । संति चतुर्णां रत्नानां सुवर्णस्य रूप्यस्य
वैडूर्यस्य स्फटिकस्य च । संति पंचानां रत्नानां² सुवर्णस्य रूप्यस्य
वैडूर्यस्य स्फटिकस्य मुसारगल्वस्य च । संति षष्ठां रत्नानां
सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य मुसारगल्वस्य लोहित-
मुक्तायाश्च । संति सप्तानां रत्नानां सुवर्णस्य रूप्यस्य वैडूर्यस्य
स्फटिकस्य मुसारगल्वस्य लोहितमुक्ताया अश्मगर्भस्य च

¹ The MSS. constantly vary between सुवर्ण and सौवर्ण, रूप्य and रोप्य, but on the whole सुवर्ण and रूप्य preponderate.

² From संति त्रयाणां to रूप्यस्य left out in

A. B. C. ³ रत्नानां left out in A. B. C.

सप्तमस्य¹ ॥ तचानंद सुवर्णमयानां वृक्षाणां² सुवर्णमयानि
मूलस्कंधविटपशाखापत्रपुष्पाणि फलानि रूप्यमयाणि । रूप्यम-
याणां वृक्षाणां रूप्यमयाण्येव मूलस्कंधविटपशाखापत्रपुष्पाणि
फलानि वैडूर्यमयाणि । वैडूर्यमयाणां वृक्षाणां वैडूर्यमयाणि
मूलस्कंधविटपशाखापत्रपुष्पाणि फलानि स्फटिकमयानि ।
स्फटिकमयानां वृक्षाणां स्फटिकमयान्येव मूलस्कंधविटपशाखा-
पत्रपुष्पाणि फलानि च मुसारगल्बमयानि । मुसारगल्बमयानां
वृक्षाणां मुसारगल्बमयान्येव मूलस्कंधविटपशाखापत्रपुष्पाणि
फलानि च लोहितमुक्तामयानि । लोहितमुक्तामयानां³ वृक्षाणां
लोहितमुक्तामयान्येव मूलस्कंधविटपशाखापत्रपुष्पाणि फलानि
‘चाशमगर्भमयाणि । अशमगर्भमयाणां वृक्षाणामशमगर्भमयाण्येव
मूलस्कंधविटपशाखापत्रपुष्पाणि फलानि च सुवर्णमयानि ॥
केषांचिदानंद वृक्षाणां⁴ सुवर्णमयानि मूलानि रूप्यमयाः स्कंधा
वैडूर्यमया विटपाः स्फटिकमयाः शाखा मुसारगल्बमयानि
पत्राणि लोहितमुक्तामयानि पुष्पाण्यशमगर्भमयाणि फलानि ।
केषांचिदानंद वृक्षाणां रूप्यमयाणि मूलानि वैडूर्यमयाः स्कंधाः
स्फटिकमया विटपा मुसारगल्बमयाः शाखा लोहितमुक्तामयानि
पत्राण्यशमगर्भमयाणि पुष्पाणि सुवर्णमयानि फलानि । केषां-

¹ Instead of सप्तमस्य C. has संति. ² Deest in A. C. P. For the sake of uniformity it would have been easy to insert रव and च throughout, but they have been printed only where some of the MSS. gave them. ³ Deest in A. B. C. ⁴ From चाशमगर्भे° to फलानि left out in P. ⁵ P. has सुवर्णमयानां between वृक्षाणां and सुवर्णमयानि.

चिदानंदं वृक्षाणां वैदूर्यमयाणि मूलानि स्फटिकमयाः स्कंधा
मुसारगल्बमया विटपा लोहितमुक्तामयाः शाखा अशमगर्भम-
याणि पत्राणि सुवर्णमयानि पुष्पाणि रूप्यमयाणि फलानि ।
केषांचिदानंदं वृक्षाणां स्फटिकमयानि मूलानि मुसारगल्बमयाः
स्कंधा लोहितमुक्तामया विटपा अशमगर्भमयाः शाखाः सुवर्ण-
मयानि पत्राणि रूप्यमयाणि पुष्पाणि वैदूर्यमयाणि फलानि ।
केषांचिदानंदं वृक्षाणां मुसारगल्बमयानि मूलानि¹ लोहित-
मुक्तामयाः स्कंधा अशमगर्भमया विटपाः सुवर्णमयाः शाखा
रूप्यमयाणि पत्राणि वैदूर्यमयाणि पुष्पाणि स्फटिकमयानि
फलानि । केषांचिदानंदं वृक्षाणां लोहितमुक्तामयानि मूला-
न्यशमगर्भमयाः ²स्कंधाः सुवर्णमया विटपा रूप्यमयाः शाखा
वैदूर्यमयाणि पत्राणि स्फटिकमयानि पुष्पाणि मुसारगल्बम-
यानि फलानि । केषांचिदानंदं वृक्षाणामशमगर्भमयाणि मूलानि
सुवर्णमयाः स्कंधा रूप्यमया विटपा वैदूर्यमयाः शाखाः स्फटिकम-
यानि पत्राणि मुसारगल्बमयानि पुष्पाणि लोहितमुक्तामयानि
फलानि ॥ केषांचिदानंदं वृक्षाणां सप्ररत्नमयानि मूलानि³
सप्ररत्नमयाः स्कंधाः सप्ररत्नमया विटपाः सप्ररत्नमयाः शाखाः
सप्ररत्नमयानि पत्राणि सप्ररत्नमयानि पुष्पाणि सप्ररत्नमयानि
फलानि ॥ सर्वेषां चानंदं तेषां वृक्षाणां मूलस्कंधविटपशाखा-
पत्रपुष्पफलानि सुखसंस्पर्शानि सुगंधीनि । वातेन प्रेरितेन⁴ च

¹ मूलानि deest in A. B.
मयानि मूलानि deest in P.

² From स्कंधा to अशमगर्भमया deest in B.

³ सप्ररत्न-

⁴ वातेन रितेन A. C. P. वातेन प्रेरितेन B. प्रेरितानां ?

तेषां वल्गुमनोज्ञघोषो निश्चरत्यसेचनकोऽप्रतिकूलः श्रवणाय ।
 एवरूपैरानन्दं ¹सप्तरत्नमयैर्वृक्षैः संततं तद्बुद्धक्षेत्रं समंताच्च
 कदलीस्कंधैः सप्तरत्नमयै रत्नतालपंक्तिभिश्चानुपरिक्षिप्तं सर्वतश्च
 हेमजालप्रतिच्छन्नं समंततश्च सर्वरत्नमयैः पद्मैः संच्छन्नं ॥ संति
 तच्च पद्मान्यर्धयोजनप्रमाणानि । संति योजनप्रमाणानि संति²
 द्विचिचतुःपंचयोजनप्रमाणानि संति यावद्दशयोजनप्रमाणानि ।
 सर्वतश्च रत्नपद्मात्षट्त्रिंशद्द्रश्मिकोटीशतंसहस्राणि निश्चरन्ति । सर्व-
 तश्च रश्मिमुखात्षट्त्रिंशद्बुद्धकोटीशतंसहस्राणि निश्चरन्ति सुवर्णम-
 यवर्णैः कायैर्द्वाचिंशद्गहापुरुषलक्षणधरैर्यानि पूर्वस्यां दिश्यप्र-
 मेयासंख्येयासु लोकधातुषु गत्वा सत्त्वेभ्यो धर्मं देशयन्ति । ³एवं
 दक्षिणपश्चिमोत्तरासु दिक्ष्वथ ऊर्ध्वमनुविदिक्षु गतावरणे लोके
 ऽप्रमेयासंख्येयाँल्लोकधातून्गतिंगत्वा⁴ सत्त्वेभ्यो धर्मं देशयन्ति ॥१६॥

तस्मिन्खलु पुनरानन्दं बुद्धक्षेत्रे सर्वशः कालपर्वता न संति
 सर्वतो रत्नपर्वताः सर्वशः सुमेरवः पर्वतराजाः⁷ सर्वशश्चक्रवाडा
 महाचक्रवाडाः⁸ पर्वतराजाः⁹ । समंताच्च तद्बुद्धक्षेत्रं समं रमणीयं
 पाणितलजातं नानाविधरत्नमणिचितभूमिभागं ॥ एवमुक्तं

¹ From सप्तरत्नं to पद्मान्यर्धयोजनं deest in B.

² योजनप्रमाणानि संति deest in

A. B. P.

³ ज्ञान deest in C. P.

⁴ ज्ञान deest in A. B. C. P. The Chinese

translation presupposes ज्ञान, giving the numbers as 36—100—1000—1,000,000. ⁵ Cf.

Vagrakkhedikā, p. 21, l. 14.

⁶ Cf. the smaller Sukhāvattvyūha, 5th paragraph :

कोटिशतसहस्रं बुद्धानां वंदयन्त्याँल्लोकधातून्गत्वा ।

⁷ पर्वतराजानः P.

⁸ महाचक्रवाडाः

deest in A. B.

⁹ पर्वतराजानः A. C. P.

¹⁰ मणिचितभूमि A. °चितभूमि B.

मणिचितभूमि C. मणिचितभूमि P.

आयुष्मानानंदो भगवंतमेतदवोचत् । ये च पुनस्ते भगवंश्चातुर्म-
 हाराजकायिका देवाः सुमेरुपार्श्वनिवासिनस्त्रायस्त्रिंशा¹ वा²
 सुमेरुमूर्ध्नि निवासिनस्ते कुच प्रतिष्ठिताः । भगवानाह । तत्किं
 मन्यस आनंद ये त इह सुमेरोः पर्वतराजस्योपरि यामा देवा-
 स्सुषिता वा³ निर्माणरतयो वा⁴ परनिर्मितवशवर्तिनो वा⁵
 ब्रह्मकायिका वा⁶ ब्रह्मपुरोहिता वा⁷ महाब्रह्मणो वा⁸ यावदक-
 निष्ठा वा⁹ कुच ते प्रतिष्ठिता इति । आनंद⁷ आह । अचिंत्यो
 भगवन्कर्मणां⁸ विपाकः कर्माभिसंस्कारः । भगवानाह । लब्धस्व-
 यानदेहाचिंत्यः कर्मणां⁹ विपाकः कर्माभिसंस्कारो न बुद्धानां
 भगवतामचिंत्यं बुद्धाधिष्ठानं कृतपुण्यानां च सत्त्वानामवरोपि-
 तकुशलमूलानां तवाचिंत्या पुण्या विभूतिः । आनंद¹⁰ आह । न
 मेऽथ भगवन्काचित्कांक्षा वा विमतिर्वा विचिकित्सा वा । अपि
 तु खल्वहमनागतानां सत्त्वानां कांक्षाविमतिविचिकित्सानिर्धा-
 ताय तथागतमेतमर्थं परिपृच्छामि । भगवानाह । साधु साध्वानंदैवं
 ते करणीयं ॥ १७ ॥

तस्यां खल्वानंद सुखावत्यां लीकधातौ नानाप्रकारा नद्यः
 प्रचरन्ति । संति तत्र महानद्यो योजनविस्ताराः । संति यावद्विं-
 शतित्रिंशच्चत्वारिंशत्पंचाशद्योजनविस्तारा यावद्द्वादशयोजनावे-
 धाः¹¹ सर्वाश्च ता नद्यः सुखवाहिन्यो नानासुरभिगंधवारिवाहिन्यो

¹ त्रायस्त्रिंशा A. B. C. त्रायस्त्रिंशा P. ² देवाः B. ³ देवा A. B. C. ⁴ देवाः B. C.
⁵ देवा B. ⁶ देवाः A. B. C. ⁷ आनंद deest in P. ⁸ कर्मणा A. B. P. कर्मणा C.
⁹ कर्मणा B. P. ¹⁰ आनंद deest in P. ¹¹ नोद्वेषाः A. C. न उद्वेषाः B. नावेधाः P.
 नोद्वेषाः ?

नानारत्नलुडितपुष्पसंघातवाहिन्यो नानामधुरस्वरनिर्घोषाः ।
 तासां चानन्द कोटीशतसहस्रांगसंप्रयुक्तस्य दिव्यसंगीतिसंमूर्च्छि-
 तस्य¹ तूर्यस्य कुशलैः संप्रवादितस्य तावन्मनोज्ञघोषो निश्चरति²
 यथारूपस्तासां महानदीनां निर्घोषो निश्चरति गंभीरोऽज्ञेयो
 ऽविज्ञेयोऽनेलः³ कर्णमुखो हृदयंगमः प्रेमणीयो वल्गुर्मनोज्ञो
 ऽसेचनकोऽप्रतिकूलः श्रवणायानित्यं⁴ शांतमनात्मेति सुखश्रव-
 णीयो यस्तेषां सत्त्वानां श्रोत्रेन्द्रियाभासमागच्छति ॥ तासां खलु
 पुनरानन्द महानदीनामुभयतस्तीराणि नानागंधरत्नवृक्षैः 'संत-
 तानि येभ्यो नानाशाखापत्रपुष्पमंजर्योऽवलंबन्ते'⁵ । तत्र ये
 सत्त्वास्तेषु नदीतीरेष्वाकांक्षन्ति दिव्याभिरामरमणीयां रतिक्रीडां
 चानुभवितुं तेषां तत्र नदीश्रवतीर्णानामाकांक्षतां गुल्फमात्रं वारि
 संतिष्ठते । आकांक्षतां जानुमात्रं कटिमात्रं कक्षमात्रमाकांक्षतां
 कर्णमात्रं वारि संतिष्ठते दिव्याश्च रतयः प्रादुर्भवन्ति । तत्र ये
 सत्त्वा आकांक्षन्ति शीतं वारि भवत्विति तेषां शीतं वारि भवति ।
 य आकांक्षन्त्युष्णं भवत्विति तेषामुष्णं भवति । य आकांक्षन्ति
 शीतोष्णं भवत्विति तेषां शीतोष्णमेव तद्वारि भवत्यनुमुखं । ताश्च
 महानद्यो दिव्यतमालपत्रांगरुकालानुसारितगंरीरगसारचंदन-
 वरगंधवासिवारिपरिपूर्णाः प्रवहन्ति दिव्योत्पलपद्मकुमुदपुंडरीक-

¹ समूर्च्छितस्य A. C. P. समूर्च्छितस्य B.

² Cf. the small Sukhāvativyūha, 7th

paragraph, where we read: तत्रपारि नाम शारिपुत्र कोटिशतसहस्रांगिकस्य दिव्यस्य तूर्यस्य
 चार्थैः संप्रवादितस्य वल्गुर्मनोज्ञः शब्दो निश्चरति । ³ ऽनेलः A. B. ऽनेलः C. अनल P.;

is it for अनेहः? ⁴ अनित्य B. अनित्य P.

⁵ सम B.

⁶ ऽवलंबन्ते A. C.

ऽचरणे B. चलाचने P.

⁷ पत्रा left out in A. B.

⁸ ग deest in B.

सौगंधिकादिपुष्पसंछन्ना हंससारसक्रौंचचक्रवाककारंडकशुकशारिककोकिलकुणालकलविंकमयूरादिमनोज्ञस्वरास्तथागताभिनिर्मितं पक्षिसंघनिषेवितपुलिना धातुराष्ट्रोपशोभिताः^१ सुपतीर्थो विकर्दमाः सुवर्णवालुकासंकीर्णाः । तत्र यदा ते सत्त्वा आकांक्षन्ति कीदृश आस्माकमभिप्रायाः परिपूर्येतामिति तदा तेषां तादृश एवाभिप्राया^३ परिपूर्येते । यश्चासावानन्द तस्य^४ वारिणो निर्घोषः स मनोज्ञो^५ निश्चरति येन सर्वावर्त्तुद्बुद्धश्चेत्तमभिज्ञाप्यते । ये च सत्त्वा नदीतीरेषु स्थिता आकांक्षन्ति मास्माकमयं शब्दः श्रोत्रेन्द्रियावभासमागच्छन्ति तेषां न दिव्यस्यापि श्रोत्रेन्द्रियस्यावभासमागच्छति ।^७ यच्च यथारूपं^८ शब्दमाकांक्षति श्रोतुं स तथारूपमेव मनोज्ञं शब्दं शृणोति । तद्यथा । बुद्धशब्दं धर्मशब्दं संघशब्दं

^१ ता A. B. त C. P. ^२ सुपती A. सुपति B. सुपती C. P. Cf. the small Sukhāvattivūḥa, 4th paragraph, where we read: अहांगोपेतवारिपरिपूर्णाः समतीर्थकाः काकपेया सुवर्णवालुकाः संस्तृताः । Is सुप, easy to drink? ^३ After अभिप्राया all the MSS. add भर्माः. ^४ यश्चासावातदस्य A. B. यश्चासोवातदस्य C. यश्चासावानन्द तस्य P. ^५ वारिणो निर्घोषः स मनोज्ञो A. C. °स मनोज्ञे B. वारिणो निर्घोषः स मनोज्ञा P. ^६ सर्वावर्त्तत C. सर्वावर्त्त A. B. P.

^७ A. मा स्थमयं शब्दं श्रोत्रेन्द्रियावभासमागच्छति । तेषां स दिव्यं वारि श्रोत्रेन्द्रियावभासमागच्छति ॥
B. मास्थामयशब्दं श्रोत्रेन्द्रियावभासमागच्छति ॥ तेषां स दिव्यं वारि श्रोत्रेन्द्रियावभासमागच्छति ॥
C. मा स्थामयं शब्दं श्रोत्रेन्द्रियावभासमागच्छति । तेषां स दिव्यं वारि श्रोत्रेन्द्रियावभासमागच्छति ॥
P. मा स्थमयं शब्दः श्रोत्रेन्द्रियावभासमागच्छन्ति । तेषां स दिव्यं वारि श्रोत्रेन्द्रियस्यावभासमागच्छति ॥

The various readings of the four MSS., as here put together, will give some idea of the difficulty of restoring the text. We can gather from Bodhiruki's Chinese translation that what he discovered in the text before him was that those who did not wish to hear the sound of the river, need not hear it, even if they were possessed of the so-called heavenly hearing which enables a man to hear everything. With the help of this hint the text has been restored conjecturally, though with sufficient certainty. ^८ यथारूपं P.

पारमिताशब्दं भूमिशब्दं¹ बलशब्दं वैशारद्यशब्दमावेणिकबुद्ध-
धर्मशब्दं प्रतिसंविच्छब्दं शून्यतानिमित्ताप्रणिहितानभिसंस्कारा-
राजातानुत्पादाभावनिरोधशब्दं शान्तप्रशांतोपशांतं² महामैत्री-
महाकरुणामहामुदितामहोपेक्षाशब्दमनुत्पत्तिकधर्मक्षांत्यभिषेक-
भूमिप्रतिलंभशब्दं³ । श्रुत्वोदारप्रीतिप्रामोद्यं प्रतिलभते विवेक-
सहगतं विरागसहगतं शान्तसहगतं निरोधसहगतं धर्मसहगतं बो-
धिपरिनिष्पत्तिकुशलमूलसहगतं च ॥ सर्वशब्दानंद सुखावत्यां
लोकधातावकुशलशब्दो नास्ति सर्वशो नीवरणंशब्दो नास्ति
सर्वशोऽपायदुर्गतिविनिपातशब्दो नास्ति सर्वशो दुःखशब्दो
नास्ति । अदुःखामुखवेदनाशब्दोऽपि तावदानंद तत्र नास्ति कुतः
पुनर्दुःखशब्दो⁴ भविष्यति । तदनेनानंद पर्यायेण सा लोकधातुः
सुखावतीत्युच्यते संक्षिप्तेन न पुनर्विस्तरेण । कल्पोऽप्यानंद परि-
क्षयं गच्छेत्सुखावत्या लोकधातोः सुखकारणेषु परिकीर्त्यमानेषु न
त्वेव शक्यं तेषां सुखकारणानां पर्यंतमधिगंतुं ॥ १८ ॥

तस्यां खलु पुनरानंद सुखावत्यां लोकधातौ ये सत्त्वाः
प्रत्याजाताः प्रत्याजनिष्पन्ते⁵ सर्वे त एवरूपेण वर्येण बलेन⁶
स्थान्मारोहपरिणाहेनाधिपत्येन पुण्यसंचयेनातिष्णभिर्वस्त्राभर-
णोद्यानविमानकूटागारपरिभोगैरेवरूपशब्दगंधरसस्पर्शपरिभो-

¹ भूमिशब्दं left out in A. B. C.

² प्रशांतप्रशांतो A. C. P. प्रशांताप्रशांतो B.

³ मुदिता left out in B.

⁴ शब्दं शृणोति ॥ एवं P.

⁵ नीवरण, see Childers, Pāli

Dict., p. 293 b.

⁶ पुनर्दुःखं दुःखशब्दो A. पुनर्दुःखं शब्दो B. पुनर्दुःखं दुःखशब्दो C.

पुनः दुःखशब्दो P.

⁷ A. adds तेषां, B. C. P. तेषां.

⁸ वरेण B. Deest in P.

⁹ यथातिष्णभिर्वस्त्रा A. B. C. येन चतिष्णभिः वस्त्रा P. नर्हिभिर्वै ?

गैरेवंरूपैश्च सर्वैरपि भोगपरिभोगैः समन्वागताः तद्यथापि^१
नाम देवाः परनिर्मितवशवर्तिनः ॥ न खलु पुनरानन्दमुखावत्यां
लोकधातौ सञ्चा औदारिकयूषफाणीकाराहारंमाहरन्ति अपि तु
खलु पुनर्यथारूपमेवाहारमाकांक्षन्ति तथारूपमाहृतमेव संजा-
नन्ति^२ प्रीणितकायाश्च भवन्ति प्रीणितमानाः^३ । न तेषां भूयः काये
प्रक्षेपः करणीयः ॥ ते प्रीणितकायास्तथारूपाणि गंधजातान्या-
कांक्षन्ति वेदुशैरेव^४ गंधजातैर्दिव्यैस्तद्बुद्धक्षेपं सर्वमेव निर्धूपितं
भवति । तत्र यस्तं गंधमाघ्रातुकामो भवति तस्य सर्वशो
गंधर्वराज्ञो^५ वासना नसमुदाचरति । एवं ये^६ यथारूपाणि गंध-
माल्यविलेपनचूर्णचीवरच्छषध्वजपताकातूर्याण्याकांक्षन्ति तेषां
तथारूपैश्च तैः सर्वे तद्बुद्धक्षेपं परिस्फुटं भवति । चीवराण्याकां-
क्षन्ति नानावर्णान्यनेकशतसहस्रवर्णानि तेषां तादृशैरेव चीवर-
रत्नैः सर्वे तद्बुद्धक्षेपं परिस्फुटं भवति । प्रावृतमेव चात्मानं
संजानन्ति । ते यथारूपाण्याभरणान्याकांक्षन्ति तद्यथा शीर्वाभर-
णानि वा कर्णाभरणानि वा ग्रीवाभरणानि वा हस्तपादाभर-
णानि^{१०} वा यदिदं मुकुटानि कुंडलानि कटककेयूराणि वस्त्रहारा
रुचकहारा कर्णिका मुद्रिकाः स्वर्णसूत्राणि मेखलाः^{११} स्वर्णसूत्रा-

^१ भोगपरि deest in C. ^२ अपि P. ^३ औदारिकयूषफाणी A. C. औदारिकयूषफाणी B.
औदारिकयूषफाणी P. ^४ काराहारा A. B. C. काराहारा P. See Lal. Vist., p. 331, ll. 5-7.
^५ संजानन्ति A. B. C. ^६ मानाः A. B. C. P. मनसः? ^७ वेदुशैरेव P. वेदुशैरेव
A. B. C. ^८ गंधर्वराज्ञा A. B. P. गंधं च राज्ञा C. ^९ ये न A. B. ^{१०} वा
यदिदं A. C. वा यदिदं B. वा वा यदिदं P. ^{११} स्वर्णसूत्राणि जालानि A. B. C.
स्वर्णसूत्रानी जालानि P.

णि जालानि मुक्ताजालानि सर्वरत्नजालानि स्वर्णरत्नकिंकिणीजालानि तथारूपैराभरणैरनेकरत्नशतसहस्रप्रत्युप्तैः स्फुटं तद्बुद्धक्षेत्रं पश्यन्ति यदिदमाभरणवृक्षावसक्तैस्तीष्ठाभरणैरलंकृत-मात्मानं संजानन्ति ॥ ते यादृशं^१ विमानमाकांक्षन्ति यद्वर्णलिंग-संस्थानं यावदारोहपरिणाहं नानारत्नमयनिर्बुहशतसहस्रसमलंकृतं नानादिव्यपुष्पसंस्तीर्णं चिञ्चोपधानविन्यस्तपर्येकं तादृशमेव विमानं तेषां पुरतः प्रादुर्भवति । तेषु मनोनिर्वृतेषु विमानेषु सप्रसन्नाप्सरसहस्रपरिवृताः^२ पुरस्कृता विहरन्ति क्रीडन्ति रमन्ते परिचारयन्ति ॥ १९ ॥

न च तत्र लोकधातौ देवानां वा मनुष्याणां वा नानात्व-मस्त्यन्यत्र संवृतिव्यवहारेण देवमनुष्याविति संख्यां गच्छन्ति ॥ तद्य-थानन्द राज्ञश्चक्रवर्तिनः पुरतो मनुष्यहीनो मनुष्यप्रेतको^४ न भासते न तपते न विरोचते^५ न च भवति विशारदो न प्रभास्वरः एवमेव देवानां परनिर्मितवशवर्तिनां पुरतः शक्रो देवानामिन्द्रो न भासते न तपते न विरोचते यदिदमुद्यानविमानवस्त्राभरणैरधिपत्येनर्द्धा वा^६ प्रातिहार्येण वैश्वर्येण वानन्दं स खलु धर्माभिसमयेन धर्मपरिभोगेण वा । तत्रानन्दं यथा देवाः परिनिर्मितवशवर्तिन एव सुखावत्यां लोकधातौ मनुष्या द्रष्टव्याः ॥ २० ॥

^१ यादृशं A. P. यावद्दृशं B. यादृशं C. ^२ दुःख्य A. दुःख्य B. C. दुःख्य P.

^३ निर्वृताः A. B. C. वृताः P. ^४ प्रेतको A. B. C. P. Bodhiruki gives the transliteration 半 挖 迦 Pān-tho-kiā, i. e. पंडक, which would be better. ^५ From न च भवति to भासते left out in P.

^६ प्रातिहार्येण A. P. प्रीतिभार्येण B. प्रातिहार्येण C.

तस्यां खलु पुनरानन्द सुखावत्यां लोकधातौ पूर्वाह्नकाल-
समये प्रत्युपस्थिते^१ समंताच्चतुर्दिशमाकुलाः समाकुला वायवो
वांति । तेषां^२ रत्नवृक्षाणां चिचान्दर्शनीयान्नानावर्णाननेक-
वृतांन्नानासुरभिदिष्यगंधपरिवासितान्क्षोभयन्ति संक्षोभयन्तीरयन्ति
समीरयन्ति यतो बहूनि पुष्पशतानि तस्यां रत्नमय्यां महापृथिव्यां
प्रपतन्ति मनोज्ञगंधानि दर्शनीयानि । तैश्च पुष्पैस्तद्बुद्धक्षेत्रं
समंतात्सप्तपौरुषं संस्कृतरूपं भवति । तद्यथापि नाम पुरुषः
कुशलः पृथिव्यां पुष्पसंस्तरं संस्तृणुयादुभाभ्यां पाणिभ्यां समं
रचयेत्सुचिचं दर्शनीयं एवमेव तद्बुद्धक्षेत्रं तैः पुष्पैर्नानागंधवर्णैः
समंतात्सप्तपौरुषं स्फुटं भवति । तानि च पुष्पजातानि मृदूनि
काचिलिंदिकसुखसंस्पर्शान्यौपम्यमाषेण यानि निक्षिप्ते पादे
चतुरंगुलमवनमन्ति उत्क्षिप्ते पादे चतुरंगुलमेवोन्नमन्ति ॥ निर्गते
पुनः पूर्वाह्नकालसमये तानि पुष्पाणि निरवशेषमन्तर्धीयन्ते ।
अथ तद्बुद्धक्षेत्रं विविक्तं रम्यं शुभं भवत्यपरिक्लिष्टैः पूर्वपुष्पैः ।
ततः पुनरपि समंताच्चतुर्दिशं वायवो वांति ये पूर्ववदभिनवानि
पुष्पाण्यभिप्रकिरन्ति । यथा पूर्वाह्न^३ एवं मध्याह्नकालसमये
संध्यायां रात्र्याः^४ प्रथमे यामे मध्यमे यामे पश्चिमे यामे । तैश्च

^१ पूर्वाह्न A. B. C. P.

^२ प्रत्युपस्थिते A. P. प्रत्युपस्थिते B. प्रत्युपस्थिते C.

^३ रत्नवृक्षां चिचान् A. C. रत्नवृक्षाणां चिचान् B. रत्नवृक्षानां चिचान् P.

^४ वृक्षान् A. C. P.

वृक्षान् B. वृत्त, which has been substituted conjecturally, is generally neuter. The text may have been originally ते च रत्नवृक्षान् and अनेकवर्णान्.

^५ न्योपम्य A. B. C.

न्योपम्य P.

^६ पूर्वाह्न A. B. C. P.

^७ पूर्वाह्ने A. B. C. P.

^८ रात्र्याः A. C.

रात्र्यां B. रात्रौ P.

वातैर्वायुभिर्नानागंधपरिवासितैस्ते सत्त्वाः स्पृष्टाः संत एव सुख-
समर्पिता भवंति तद्यथापि नाम निरोधसमापन्नो भिक्षुः ॥२१॥

तस्मिंश्चानंद बुद्धक्षेत्रे सर्वशोऽग्निसूर्यचंद्रयहनक्षत्रताराह-
पाणां तमोऽंधकारस्य नामधेयप्रज्ञप्तिरपि नास्ति सर्वशो 'राशिं
दिवं प्रज्ञप्तिरपि नास्त्यन्यत्र तथागतव्यवहारात् सर्वशब्दधाराम-
परियहसंज्ञा नास्ति ॥२२॥

तस्यां खलु पुनरानंद सुखावत्यां लोकधातौ काले दिव्य-
गंधोदकमेघा अभिप्रवर्षयन्ति^१ दिव्यानि सर्ववर्णिकानि कुसुमानि
दिव्यानि सप्तरत्नानि दिव्यं चंदनचूर्णं^२ दिव्याच्छत्रध्वजपताका
अभिप्रवर्षयन्ति । दिव्यानि सर्ववर्णिकानि कुसुमानि दिव्यानि
वितानानि ध्रियन्ते दिव्यानि च्छत्ररत्नानि^३ सर्वाभरणान्याकाशे^४
ध्रियन्ते दिव्यानि वाद्यानि प्रवाद्यन्ते दिव्याश्चाप्सरसो नृत्यन्ति ॥२३॥

तस्मिन्खलु पुनरानंद बुद्धक्षेत्रे ये सत्त्वा उपपन्ना उत्पद्यन्ते
उत्पत्स्यन्ते^५ सर्वे ते नियताः सम्यक्के यावन्निर्वाणं^६ । तत्कस्य
हेतोः । नास्ति तत्र द्वयो राशयोर्बवस्थानं प्रज्ञप्तिर्वा यदिदमनि-
यतस्य वा मिथ्यात्वनियतस्य वा । तदनेनाप्यानंद पर्यायेण सा
लोकधातुः सुखावतीत्युच्यते संक्षिप्तेन न पुनर्विस्तरेण । कल्पो
ऽप्यानंद परिक्षीयेत सुखावत्यां लोकधातौ सुखकारणेषु परि-

^१ राशिदिवं P. ^२ अभिप्रवर्षयन्ति P. अभिप्रवर्षयन्ति C. ^३ दिव्यचन्दनचूर्णं A. B.
दिव्यं चन्दनचूर्णं C. P. ^४ च्छत्ररत्नानि A. C. रत्नच्छत्रानि P. ^५ सर्वाभरणान्याकाशे A. C.
सर्वाभरणानि आकाशे B. सर्वाभरणान्याकाशे P. ^६ उत्पत्स्यन्ते left out in B. P. ^७ वीक्षे
A. B. C. वीक्षे P.

कीर्त्यमानेषु न च तेषां सुखकारणानां शक्यं पर्येतमधि-
गंतुं ॥ २४ ॥

अथ खलु भगवांस्तस्यां वेलायामिमा गाथा¹ अभाषत ।

सर्वेऽपि सत्त्वाः सुखिता भवेयुर् ।
विशुद्धज्ञानाः परमार्थकीविदाः ।
ते कल्पकोटीमथ वापि चोत्तरिं ।
सुखावतीवर्णं प्रकाशयेयुः ॥ १ ॥
क्षये कल्पकोटी वज्रे सुराश्च² ।
सुखावतीये न च वर्णसारुः³ ।
क्षयं न गच्छेत्प्रतिभा च तेषां⁴ ।
प्रकाशयंतान तु⁵ वर्णं नानां⁶ ॥ २ ॥
ये लोकधातू⁷ परमाणुसादृशां⁸ ।
च्छिद्येय भिद्येय रजश्च⁹ कुर्यात् ।

¹ मा गाथा A. B. मां गाथा C. मा गाथा P. ² क्षयकल्पकोटीवज्रे सुराश्च A. क्षयकल्पकोटीवज्रे सुराश्च B. क्षयकल्पकोटीवज्रे सुराश्च C. ये कल्पकोटीवज्रे सुराश्च P. If we want to restore the metre, we might read क्षयं वज्रेकल्पकोटी सुराश्च, though the short o would be irregular; or, allowing still greater metrical license, we might conjecture क्षये कल्पकोटी वजरासनं च, i. e. 'A kalpakoff may perish and the diamond seat,' using kshaye for kshayet as one syllable, and वज्र as trisyllabic. ³ सुरुः A. C. P. सारुः B. Is सारुः meant for सारु, i. e. साट, or is it meant for साहुः or ऊचुः? ⁴ See Lal. Vist. p. 572, l. 10. ⁵ तु deest in B. ⁶ वर्णं नानां, either वर्णं नाना or perhaps वर्णमालां. ⁷ From परमाणु to लोकधातु left out in P. ⁸ For सादृशा, see Childers' Pāli Diet. p. 411, col. 2; for paramāsuragas, Lal. Vist. p. 171, l. 13. ⁹ रज्जाश्च A. B. P. रज्जाश्च C.

अतो बहू उत्तरि लोकधातु ।
 पूरेत दानं रतनाहि¹ दद्यात् ॥३॥
 नैता कलापि² उपमापि तस्य ।
 पुण्यस्य³ भोन्ती⁴ पृथुलोकधातवः⁵ ।
 ये⁶ लोकधातूय सुखावतीये ।
 श्रुत्वैव नामं भवतीह पुण्यं ॥४॥
 ततो बहू पुण्य⁷ भवेत तेषां⁸ ।
 ये अश्नते⁹ जिनवचनं¹⁰ सप्रज्ञाः ।
 अश्ना हि मूलं जगतस्य प्राप्तये¹¹ ।
 तस्माच्चि¹² श्रुत्वा विचिन्ति¹⁴ विनोदयेदिति ॥५॥

एवमप्रमेयगुणवर्णानंद सुखावती लोकधातुः¹⁶ ॥२५॥

तस्य खलु पुनरानंद भगवतो¹⁷ ऽमिताभस्य तथागतस्य¹⁸ दशसु
 दिक्ष्वेकैकस्यां दिशि गंगानदीबालुकासमेषु बुद्धक्षेत्रेषु गंगानदी-
 बालुकासमा बुद्धा भगवन्तो नामधेयं परिकीर्तयन्ते वर्णं भाषन्ते

¹ पुराणदानं दद्यात् A. पुरं तदानं दद्यात् B. पूरेणदानं न ततो C. पूरेणदानं दद्यात् P.
² कलापि A. B. P. कल्यापि C.; meant for कलापी. ³ पुण्यस्य B.; deest in P.
⁴ भोन्ती A. C. भोन्ति B. P. ⁵ धातुषः B. धातवः C. ⁶ ये A. B. C. P.; one
 expects य or यत्. ⁷ पुण्यं C. ⁸ भवेत् तेषां A. भवेत् तेषां B. P. भवेत् । तेषां C.
 भवेत्? ⁹ अश्नते A. अश्नते B. C. P. ¹⁰ जिनवचन A. B. जिनवचन C. जिनवचल P.
¹¹ न deest in P. ¹² तस्माच्चि A. C. प्राप्तये B. प्राप्त ॥ ये P. ¹³ तस्माच्चि A.
 तस्माच्चि B. C. तस्याच्चि P. ¹⁴ विचिन्ति A. C. वि B. विचि P. ¹⁵ वर्णना A. B. C.
 वर्णं चा P ¹⁶ लोकधातोः A. B. C. ¹⁷ भगवतो left out in A. B. ¹⁸ तथा-
 गतस्य left out in A. B. C.

यशः प्रकाशयन्ति गुणमुदीरयन्ति । तत्कस्य हेतोः । ये केचित्सत्त्वा-
स्तस्य भगवतोऽमिताभस्य नामधेयं श्रुण्वन्ति श्रुत्वा चांतश एक-
चिन्नोत्पादमप्यध्याशयेन प्रसादसहगतेन चित्तमुत्पादयन्ति¹ ते सर्वे
ऽवैवर्तिकतायां संत्यनुत्तरायाः सम्यक्संबोधेः ॥ २६ ॥

ये चानन्दं केचित्सत्त्वास्तं तथागतं पुनः² सत्कारमनसिकरिष्यन्ति
बहूपरिमितं³ कुशलमूलमवरोपयिष्यन्ति बोधये चित्तं परिणाम्य
तत्र च लोकधातावुपपत्तये प्रणिधास्यन्ति तेषां सोऽमिताभस्तथा-
गतोऽर्हन्सम्यक्संबुद्धो मरणकालसमये प्रत्युपस्थिते⁴ऽनेकभिस्तु-
गणपरिवृतः पुरस्कृतः⁵ स्थास्यति । ततस्ते तं भगवंतं दृष्ट्वा प्रसन्न-
चिन्नाश्रुताः संतस्तत्रैव सुखावत्यां लोकधातावुपपत्स्यन्ते । यथा-
नन्दाकांक्षेत⁶ कुलपुत्रो वा कुलदुहिता वा किमित्यहं दृष्ट एव धर्मे
तममिताभं तथागतं⁷ पश्येयमिति तेनानुत्तरायां सम्यक्संबोधी
चित्तमुत्पाद्याध्याशयातिशयतया संतत्या तस्मिन्बुद्धक्षेत्रे चित्तं
संप्रेष्योपपत्तये कुशलमूलानि च⁸ परिणामयित्तथानि ॥ २७ ॥

ये पुनस्तं तथागतं न भूयो मनसिकरिष्यन्ति न च बहूपरि-
मितं कुशलमूलमभीक्ष्णमवरोपयिष्यन्ति¹¹ तेषां तादृशेनैव¹² सो
ऽमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धो वर्णसंस्थानारोहपरिणाहेन

¹ From ते to संति left out in C. सर्वे ते P. ² P. adds पुर before सत्कारं. Could
it be पुनः पुनः सत्कारं? ³ बहूपरिमितं A. बहूपरिमितं B. बहूपरिमितं C.
बहूपरिमितं P. ⁴ तो B. ⁵ One expects पुरतः, see p. 14, l. 16; p. 48, l. 2.
⁶ क्षेतः P. क्षत A. B. C. ⁷ तथागत A. B. C. P. ⁸ च अध्याश्रयत P. अध्याश्रयति ।
अध्याश्रयतः B. ⁹ वा A. B. C. ¹⁰ भिक्षुम A. B. भिक्षुम C. P. ¹¹ P. adds
॥ तत्र च बुद्धक्षेत्रे चित्तं संप्रेषयि (i. e. संप्रेष्य). ¹² तादृशेनैव A. तादृशेनैव B. C. P.

भिक्षुसंघपरिवारेण च तादृश एव बुद्धिनिर्मितो मरणकाल-
समये^१ पुरतः स्थास्यति । ते तेनैव तथागतदर्शनप्रसादालंबनेन
समाधिनाप्रमुषितया स्मृत्या च्युतास्तत्रैव बुद्धक्षेत्रे प्रत्याजनि-
ष्यन्ति ॥ २८ ॥

ये पुनरानंद सत्त्वास्तं तथागतं दशचिह्नोत्पादात्समनुस्मरिष्यन्ति
स्पृहां च तस्मिन्बुद्धक्षेत्रे उत्पादयिष्यन्ति गंभीरेषु च धर्मेषु भाष्य-
माणेषु तुष्टिं प्रतिलप्स्यन्ते न विपत्स्यन्ते न विषादमापत्स्यन्ते^४ न
संसदनमापत्स्यन्ते^५ तश्च एकचिह्नोत्पादेनापि तं तथागतं मनसि-
करिष्यन्ति स्पृहां चोत्पादयिष्यन्ति तस्मिन्बुद्धक्षेत्रे तेऽपि स्वप्नांतर-
गता अमिताभं तथागतं द्रक्ष्यन्ति सुखावत्यां लोकधातावुपपत्स्यन्ते
ऽवैवर्तिकाश्च भविष्यन्त्यनुत्तरायाः सम्यक्संबोधेः ॥ २९ ॥

इमं खल्वानंदार्थवशं संपश्यं^६ तथागता दशसु दिक्ष्वप्रमेया-
संख्येयासु लोकधातुषु तस्यामिताभस्य तथागतस्य नामधेयं
परिकीर्तयन्तो वर्णं घोषयन्तः संप्रशंसामभ्युदीरयन्ति । तस्मिन्खलु
पुनरानंद बुद्धक्षेत्रे दशभ्यो दिग्भ्य एकैकस्यां दिशि गंगानदीवा-
लुकासमा बोधिसत्त्वास्तममिताभं तथागतमुपसंक्रमन्ति दर्शनाय
वंदनाय पर्युपासनाय परिप्रश्नीकरणाय तं च बोधिसत्त्वगणं
तांश्च बुद्धक्षेत्रगुणालंकारव्यूहसंपद्विशेषान्द्रष्टुं ॥ ३० ॥

^१ बुद्धिं A. बुद्धि B. C. बुद्धा P. The Chinese translation suggests निर्मितपुद्गल^०, i. e. Buddha's nirmittakāya. ^२ मरणकारे A. C. मरणकालसमये B. मरणकाले P. ^३ नुस्मरन्ति स्मृह चिह्नसिं A. C. °चिह्नसिं B. नुस्मरिष्यन्ति स्पृहां च तस्मिं P. ^४ न विपत्स्यन्ते A. C. न विषादमापत्स्यन्ते left out in P. ^५ पश्यं A. B. C. P. ^६ संपदवि^० A. B. C. P.

अथ खलु भगवांस्तस्यां वेलायामिममेवार्थ¹ भूयस्या माचया
परिदीपयन्निमा गाथा अभाषत ।

यथैव ²गंगानदीवालिकासमा³ ।
बुद्धान श्लेषा अमितायुनायकं ॥१॥⁴
बहुपुष्पपूटी गृहीत् ।
ते नानावर्णै⁵ सुरभी⁶ मनोरमां⁷ ।
ओकिरंति नरनायकोत्तमं ।
अमितायु⁸ नरदेवपूजितं ॥२॥¹⁰
तथ दक्षिणा¹¹ पश्चिमोत्तरासु ।
बुद्धानं श्लेषा दशतासु यांतकाः ।
यतो यतो आगमि बुद्ध वंदितुं ।
संबोधिसत्त्वा अमितायुनायकं ॥३॥

¹ वेलायामिमा A. वेलायामिमा B. C. वेलायामिमा P. ² गगा A. ³ कुमा
B.; deest in A. C. P. ⁴ This is all that remains of what seems to have been the
first verse, consisting of four lines. As the Chinese versions agree in mentioning the
Eastern quarter in the first verse, we may conjecture something like :

यथैव गंगानदीवालिकासमा ।
बुद्धान श्लेषा पुरिमा दिज्ञाय ।
यतो यतो आगमि बुद्ध वंदितुं ।
संबोधिसत्त्वा अमितायुनायकं ॥१॥

The general outline of the metre is + - ∪ | - - | ∪ ∪ - | ∪ - ∪ (-). ⁵ खै B. P.
⁶ भि B. P. ⁷ मासु P. ⁸ उकि^o, but see verse 4. ⁹ अमित जायु A. B.
अमितमितायु C. ¹⁰ Here the metre seems very imperfect, and cannot be restored by
a comparison of verse 4. Possibly a shorter metre than that of verse 1 may have been
intended. ¹¹ ख A. B. C. न P. ¹² ख A. B. P. ¹³ खंचो A. B. P.

॥ सुखावतीषूहः ॥

बहुगंधपूटी¹ गृहीत्वा ।
 नानावर्ण² सुरभी³ मनोरमां ।
 ओकिरंति नरनायकोत्तमं ।
 अमितायु नरदेवपूजितं ॥४॥
 पूजित्व⁴ वा ते बहुबोधिसत्त्वा ।
 वंदित्वा पादाममितप्रभस्य ।
 प्रदक्षिणीकृत्य वदंति चैव ।
 अहोऽद्भुतं शोभति बुद्धक्षेत्रं ॥५॥
 ते पुष्पपूटीहि पुनोकिरंति ।
 उदयचिह्ना अतुलाय प्रीतिये ।
 कामं प्रभाषंति पुरस्तनायके⁷ ।
 अस्मापि क्षेत्रं⁸ सिय एवरूपं⁹ ॥६॥
 ये पुष्पपूटा इति क्षिप्रं तत्र ।
 छत्रंतया संस्थिहि योजनाशतं ।
 स्वलंकृतं शोभति चिचस्रतो¹¹ ।
 छादंते बुद्धस्य समंतकायं ॥७॥
 ते बोधिसत्त्वा तत्र सत्करित्वा ।
 कथं करोंती इति तुष्टं तत्र ।

¹ टी: P.

² हि P.

³ नावर्ण A.

⁴ भि A. B. P.

⁵ द्रो P.

⁶ त्वा A. B. C. P.

⁷ From यके to स्वलं left out in P.

⁸ च A. B. C. P.

⁹ सियेवरूपं A.; deest in P. सि एवरूपं B. सिय एवरूपं C.

¹⁰ चं A. B. C. P.

¹¹ ति चिचस्रतो A. ति चितस्रतो B. ति पिचिचस्रतो P. टि चिचस्रतो C. The letters are not quite clear; we expect चिच क्षेत्रं, or शोभति चिचकोतोः.

सुलब्ध लाभाः खलु तेहि सखैः ।
 येही श्रुतं नाम नरोत्तमस्य ॥८॥
 अस्मेहि^१ पी^२ लाभ सुलब्धपूर्वा ।
 यदा गतास्य^३ इम बुद्धक्षेपं ।
 पश्याथ स्वप्नोपम मैत्र कीदृशं ।
 यत्कल्पितं कल्पसहस्रशास्तुः^४ ॥९॥
 पश्याथ बुद्धा वर^५ पुण्यराशिः ।
 परिवृतो^७ शोभति बोधिसखैः ।
 अमिताभस्य आभा^६ अमिता च तेजा ।
 अमितं च आयूरमितश्च संघः ॥१०॥
 स्मितं^{१०} करोती अमितायुनाथः ।
 षट्त्रिंशत्कोटीनयुतान अर्चिषां^{१२} ।
 ये निश्चरित्वा मुखमंडलातः ।
 स्फुरन्ति क्षेषाणि सहस्रकोटीः^{१३} ॥११॥
 ताः सर्वसूरीः^{१४} पुनरेत्य तत्र ।
 मूर्धे^{१५} च अस्तं गमि नायकस्य ।

^१ ही B. ^२ पि P. ^३ गता स्ता? ^४ य क A. C. ये क B. ^५ शब्दु A.
 शब्दुना C. P. ^६ बल A. B. ^७ परिहता P.; scan परीवृतो. ^८ Scan
 उ उ - उ | - - . ^९ आयूर. Long and short u are difficult to distinguish; the
 metre requires long u. ^{१०} खलितं A. B. खलितं C. खलित P. ^{११} इत B.
^{१२} चां A. B. C. चा P. ^{१३} टी: P. तः B. टी C.; deest in A. ^{१४} सूरी: A. C. P.
 सुरा: B. ^{१५} मूर्धे A. B. र्धे C. इ P.

॥ सुखावतीषूहः ॥

देवा मनुष्या जनयन्ति प्रीतिं ।
 अर्चिस्तंदा अस्यमिदां^१ विदित्वा ॥ १२ ॥
 उत्तिष्ठते बुद्धसुतो महायशा ।
 - नाथ सो हि अवलोकितेश्वरः ।
 को हेतुरथ भगवं कः प्रत्ययो ।
 येन स्मितं कुर्वसि लोकनाथ ॥ १३ ॥
 तं ध्याकरोही यत्र सोऽर्थकोविदो ।
 हितानुकंपी बहुसस्त्रमोचकः ।
 श्रुत्विति^४ वाचं परमां मनोरमां ।
 उदयचिन्ता भविष्यन्ति सखाः ॥ १४ ॥
 ये बोधिसत्त्वा बहुलोकधातुतः^५ ।
 सुखावतीं प्रस्थित बुद्धपश्यतां ।
 ते श्रुत्वा प्रीतिं विपुलां जनेत्वा ।
 क्षिप्रमिमं श्लेष विलोकयेयुः ॥ १५ ॥
 आगत्य च^६ श्लेषमिदं उदारं ।
 श्रुत्वा बलं प्रापुणि^७ क्षिप्रमेव ।
 दिष्यं च चक्षुस्तथ श्रोत्रं दिष्यं ।
 जातिस्मराः पारमिकोविदाश्च^८ ॥ १६ ॥

^१ अर्चिस्तंदा A. B. C. अस्तंदा P. ^२ स्त P. ^३ स्त P. ^४ श्रुत्विति A. P.
 श्रुत्विति B. श्रुत्वा C. ^५ धातुतः A. B. C. धातुतः P. ^६ Both च before श्लेष and
 दं must be scanned long. ^७ यनि P. ^८ परममिधिदाश्च A. परमात्मविदाश्च B.
 परममिधिदाश्च C. परममिधिदाश्च P.

अमितायु बुद्धस्तद व्याकरोति ।
 मम ह्ययं प्रणिधि बभूव¹ पूर्वं ।
 कथं पि सस्त्रा श्रुणियानि नाम ।
 व्रजेयु क्षेपं मम नित्यमेव ॥ १७ ॥
 स मे ह्ययं प्रणिधि 'प्रपूर्णं शोभना ।
 सस्त्राश्च एभि बहुलोकधातुतः ।
 आगत्य क्षिप्रं मम अंतिकस्मिं ।
 अश्वैवर्तिका³ भोंतिह एकजातिया ॥ १८ ॥
 तस्माद्य इच्छतिह बोधिसत्त्वः ।
 ममापि क्षेपं सिय एवरूपं ।
 अहं पि सस्त्रान्वहु मोचयेयं ।
 नामेन⁴ घोषेण थ⁵ दर्शनेन ॥ १९ ॥
 स⁷ शीघ्रंशीघ्रं त्वरमाणरूपः ।
 सुखावतीं गच्छतु लोकधातु ।
 गत्वा च पूर्वममितप्रभस्य ।
 पूजेतु बुद्धान सहस्रकोटीः ॥ २० ॥
 बुद्धान कोटी बहु पूजयित्वा ।
 ऋद्धीबलेन बहु क्षेप गत्वा ।

¹ च भूषि A. C. P. बभूव B. ² परि A. B. C. ³ अश्वैवर्तिका A. B. C. P. ;
 scanned as ७७-७- ⁴ नामे B. ⁵ तप A. B. C. ⁶ स deest in B.
⁷ शीघ्रं च A. B.

कृत्वान पूजां सुगतान¹ संतिके ।

भक्ष्या गर्भिष्यन्ति सुखावती त इति ॥ २१ ॥ ३१ ॥

तस्य खलु पुनरानंदामितायुषस्तथागतस्यार्हतः सम्यक्सं-
वृद्धस्य बोधिवृक्षः । स दश योजनशतान्युच्चैस्त्वेनाष्टौ योजनश-
तान्यभिप्रलंबितशाखापन्नपलाशः पंचयोजनशतमूलारोहपरि-
णाहः सदापन्नः सदापुष्पः सदाफलो नानावर्णोऽनेकशतसहस्र-
वर्णो नानापत्तो² नानापुष्पो नानाफलो नानाविचित्रभूषण-
समलंकृतचंद्रभासमणिरत्नपरिस्फुटः शक्राभिलभमणिरत्नवि-
चित्रितचिंतामणिरत्नाकीर्णः सागरवरमणिरत्नसुविचित्रितो
दिव्यसमतिक्रान्तः स्वर्णसूषाभिप्रलंबितो रुचकहाररत्नहारवास-
हारकटकहारलोहितमुक्ताहारनीलमुक्ताहारसिंहलतामेखलाक-
लापरत्नसूषसर्वरत्नवस्तुशताभिविचित्रितः स्वर्णजालमुक्ताजा-
लसर्वरत्नजालकिंकिणीजालततो³ मकरस्वस्तिकनंद्यावर्तचंद्र-
समलंकृतः किंकिणीमणिजालसौवर्णसर्वरत्नालंकारविभूषितो
यथाशयसस्त्रविज्ञप्तिसमलंकृतश्च ॥ तस्य खलु पुनरानंद बोधि-
वृक्षस्य वातसमीरितस्य यः शब्दो घोषो निष्पद्यति सोऽपरिमा-
णाँल्लोकधातून्विज्ञापयति । तत्रानंद येषां सस्त्वानां स बोधिवृक्षः
श्रीषावभासमागच्छति तेषां श्रीचरोगो न प्रतिकान्क्षितव्यो

¹ तार A. B. P.

² द्यम A. B. द्यने C. द्यने P.

³ नामापत्तो deest in C.

⁴ रत्नपत्तहार C. रत्नहारपत्तहार deest in P.

⁵ नीलमुक्ताहार P.

⁶ चरत्न deest

in B. ⁷ जाल ततः । A. C. जालः ॥ ततः B. जाल च ततः P.

⁸ नंद्याचंद्रचंद्रि P.

⁹ रत्ना deest in C.

यावद्बोधिपर्येतं । येषामप्रमेयासंख्येयाचिंत्यातुल्यामाष्यापरिमा-
 णानभिलाष्यानां सस्वानां स बोधिवृक्षश्चक्षुष आभासमागच्छति
 तेषां चक्षुरोगो न प्रतिकांक्षितव्यो यावद्बोधिपर्येतं । ये खलु
 पुनरानंदं सस्वास्ततो बोधिवृक्षाग्रंभं जिघ्रंति तेषां यावद्बोधिपर्येतं
 न जातु घ्राणरोगः प्रतिकांक्षितव्यः । ये सस्वास्ततो बोधिवृक्षात्फ-
 लान्यांस्वादयंति तेषां यावद्बोधिपर्येतं न जातु जिह्वारोगः प्रति-
 कांक्षितव्यः । ये सस्वास्तस्य बोधिवृक्षस्याभया स्फुटा भवंति तेषां
 यावद्बोधिपर्येतं न जातु कायरोगः प्रतिकांक्षितव्यः । ये च^१ खलु
 पुनरानंदं सस्वास्तं बोधिवृक्षं धर्मतो निध्यायंति तेषां तत
 उपादाय यावद्बोधिपर्येतं न जातु चित्तविक्षेपः प्रतिकांक्षितव्यः ।
 सर्वे च ते सस्वाः सहदर्शनात्तस्य बोधिवृक्षस्यावैवर्तिकाः संतिष्ठंते
 यदुतानुत्तरायाः सम्यक्संबोधेः । तिस्रश्च क्षांतीः प्रतिलभंते यदिदं
 बोधानुगामनुलोमिकीमनुत्पत्तिकधर्मक्षांतिं च तस्यैवामितायु-
 षस्तथागतस्य पूर्वप्रणिधानाधिष्ठानेन पूर्वजिनकृताधिकारतया
 पूर्वप्रणिधानपरिचर्यया च सुसमाप्यया सुभावितयानूनाविक-
 लतया ॥३२॥

तथैव खलु पुनरानंदं ये बोधिसस्वाः प्रत्याजाताः प्रत्याजायंते
 प्रत्याजनिष्यंते वा सर्वे त एकजातिप्रतिबद्धास्तत एवानुत्तरां
 सम्यक्संबोधिमभिसंभोत्स्यंते स्थापयित्वा प्रणिधानवशं^२ ये ते

^१ बोधिवृक्षफलान्या P. ^२ च B. ^३ बोधानुज्ञाननुलो A. B. C. बोधानुसा चनुसो P.
^४ वशं A. B. C. वसेन P. विश्लेषण? see p. 15, l. 9.

बोधिसत्त्वा महासिंहनादनादिन उदारसंनानाहंसंनद्धाः सर्वसत्त्व-
परिनिर्वाणाभियुक्ताश्च ॥ ३३ ॥

तस्मिन्सल्लु पुनरानंद बुद्धक्षेत्रे ये श्रावकास्ते ध्यामप्रभा ये
बोधिसत्त्वास्ते योजनकोटीशतसहस्रप्रभाः स्थापयित्वा द्वौ बोधि-
सत्त्वौ ययोः^१ प्रभया सा लोकधातुः सततसमितं नित्यावभास-
स्फुटा ॥ अथ खल्वायुष्मानानंदो भगवंतमेतदवोचत् । किं नामधेयौ
भगवंतौ बोधिसत्त्वौ महासत्त्वौ । भगवानाह । एकस्त्रयोरानंदा-
वलोकितेश्वरो बोधिसत्त्वो महासत्त्वो द्वितीयो महास्थामप्राप्तो
नाम । इत एव चानंद बुद्धक्षेत्राण्युत्वा तौ तत्रोपपन्नौ ॥ ३४ ॥

तत्र चानंद बुद्धक्षेत्रे ये बोधिसत्त्वाः प्रत्याजाताः सर्वे ते
द्वाविंशन्महापुरुषलक्षणसमन्वागताः परिपूर्णगात्रा ध्यानाभि-
ज्ञाकोविदाः प्रज्ञाप्रभेदकुशलस्त्रीक्ष्णेंद्रियाः सुसंवृतेन्द्रिया आज्ञा-
तावीन्द्रिया^४ अदीना^५ बलेंद्रियाः प्रतिलंभक्षांतिका अनन्तापर्यंत-
गुणाः ॥ ३५ ॥

तस्मिन्सल्लु पुनरानंद बुद्धक्षेत्रे ये बोधिसत्त्वाः प्रत्याजाताः
सर्वे तेऽविरहिता^६ बुद्धदर्शनेनाविनिपातधर्माणो यावद्बोधिपर्यंतं
सर्वे ते तत^७ उपादाय न^८ जातु जातिस्मरा भविष्यन्ति स्थापयित्वा
तथारूपेषु कल्पसंक्षोभेषु ये पूर्वस्थानप्रणिहिताः पंचसु कषायेषु^९

^१ नादं C.

^२ संनाह P. संहार A. B. C.

^३ ययाः A. C. यया B. P.

^४ आज्ञातावीन्द्रिया A. C. आज्ञातावीन्द्रिया B. आज्ञाताविन्द्रिया P. See Childers, s. v. indriyam.

^५ आदीना A. C. अदिना B. आदिना P. ^६ ऽपिनिवर्तनीय वि A. B. C. अपिनिवर्तनीय वि P.; doest in p.

^७ तत A. B. त C. तत्र P.

^८ न A. B. C. P.

^९ For the paṅkakashāya, see the small Sukhāvatyūha, § 19.

वर्तमानेषु यदा बुद्धानां भगवतां लोके प्रादुर्भावो भवति । तद्यथापि नाम ममैतर्हि ॥३६॥

तस्मिन्खलु पुनरानन्द बुद्धक्षेत्रे ये बोधिसत्त्वाः¹ प्रत्याजाताः सर्वे त एकपुरोभक्तेनान्याल्लोकधातून्गत्वानेकानि बुद्धकोटीनियु-
तशतसहस्राण्युपतिष्ठन्ति यावदाकांक्षन्ति बुद्धानुभावेन । ते यथा-
यथा चित्तमुत्पादयन्ति एवमेवंरूपैः² पुष्पधूपदीपगंधमाल्यवि-
लेपनचूर्णचीवरच्छत्रध्वजपताकावैजयन्तीतूर्यसंगीतिवाद्यैः पूजां
कुर्याम इति तेषां सहचित्तोत्पादाक्षयारूपाणि च सर्वपूजाविधा-
नानि पाणी प्रादुर्भवन्ति । ते तैः पुष्पर्यावद्वाद्यैस्तेषु बुद्धेषु भगवत्सु
पूजां कुर्वन्तो बहूपरिमाणसंख्येयं कुशलमुपचिन्वन्ति । 'सचेत्पु-
नराकांक्षत्येवंरूपाः पुष्पपूटाः पाणी प्रादुर्भवन्ति'³ तेषां सह-
चित्तोत्पादान्नानावर्णा अनेकवर्णा नानागंधा दिव्याः पुष्पपूटाः
पाणी प्रादुर्भवन्ति । ते तैस्तथारूपैः पुष्पपूटैस्तान्बुद्धान्भगवतो
ऽवकिरन्त्यभ्यवकिरन्त्यभिप्रकिरन्ति । तेषां च यः सर्वपरीतः पुष्प-
पूट उत्सृष्टः स दशयोजनविस्तरं पुष्पच्छत्रं प्रादुर्भवत्युपर्येतरीक्षे
द्वितीये चानूत्सृष्टे न प्रथमो धरण्यां प्रपतति । संति तत्र पुष्पपूटा
य उत्सृष्टाः संतो विंशतियोजनविस्ताराणि पुष्पच्छत्राण्युपर्येत-
रीक्षे प्रादुर्भवन्ति । संति त्रिंशच्चत्वारिंशत्पंचाशद्योजनविस्ताराणि

¹ सत्त्वाः A. B. C. बोधिसत्त्वाः P.

² एवंनेवंरूपैः A. एवमेव रूपैः B. C. P.

³ या A. C. P. ; deest in B.

⁴ From सचेत् to प्रादुर्भवन्ति । left out in B.

⁵ भवन्ति A.

भवन्ति C. भवन्ति P.

⁶ अव्यवकिरन्ति C.

⁷ दशयोजन A. C. शतयोजन B.

दशयोजन P.

सन्ति यावद्योजनशतसहस्रविस्ताराणि पुष्पच्छायायुपर्यन्तरीक्षे प्रादुर्भवन्ति । तत्र य उदारं प्रीतिप्रामोद्यं संजनयन्ति उदारं च चित्तोद्विल्यं प्रतिलभन्ते ते बहूपरिमितमसंख्येयं कुशलमूलमवरोप्य बहूनि च बुद्धकोटीनियुतशतसहस्राण्युपस्थायैकपूर्वाह्नेन पुनरपि सुखावत्यां लोकधातौ प्रतिष्ठन्ते तस्यैवामितायुषस्तथागतस्य पूर्वप्रणिधानाधिष्ठानपरिग्रहेण पूर्वदत्तधर्मश्रवणेन पूर्वजिनावरोपितकुशलमूलतया पूर्वप्रणिधानसमृद्धिपरिपूर्यात्मभूतया सुविभक्तभावितया^१ ॥ ३७ ॥

तस्मिन्खलु पुनरानन्द बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाताः सर्वे ते सर्वज्ञतासहगतामेव धर्मकथां कथयन्ति । न च तत्र बुद्धक्षेत्रे सत्त्वानां काचित्परियहसंज्ञास्ति ते सर्वे च तद्बुद्धक्षेत्रमनुचक्रमाणा अनुविचरन्तो न रतिं नारतिमुत्पादयन्ति प्रक्रामन्तश्चानपेक्षा न च प्रक्रामन्ति सापेक्षाः^७ । सर्वसन्धेषामेव चित्तं नास्ति ॥ तत्र खलु पुनरानन्द सुखावत्यां लोकधातौ ये सत्त्वाः प्रत्याजाता नास्ति तेषामन्यतमकसंज्ञा नास्ति स्वकसंज्ञा नास्त्यसमसंज्ञा नास्ति वियहो नास्ति विवादो नास्ति विरोधः । समचित्ता^९ मैत्रचित्ता मृदुचित्ताः क्षिग्धचित्ताः कर्मण्यचित्ताः प्रसन्नचित्ताः^{१०} स्थिरचित्ता विनीव-

^१ From अधिष्ठान to धाम left out in B. ^२ धिष्ठपरि A. धिष्ठानाधिष्ठपरि C. धिष्ठानं धिष्ठतपलि P. ^३ सुविभक्तया भवितया A. सुविभक्तया भावितया B. C. सुविभक्तभावितया P.

^४ मे सर्वे च तयाद्बुद्ध A. मे सर्वे च ते यावत् बुद्ध B. मे सर्वे च तद्बुद्ध C. सर्वे च तद्बुद्ध P.

^५ प्रका° A. B. C. P. ^६ नो B. ^७ न च प्रक्रामन्ति न सापेक्षाः A. B. नन्ति C.; deest in P. ^८ नास्ति नास्ति A. नास्ति B. P. नास्ति स्ति C. ^९ In Chinese,

'possessed of the thought of equalness.' ^{१०} प्रसन्नचित्ताः deest in A. B.

रणचिन्ता अक्षुभितचिन्ता अलुडितचिन्ताः प्रज्ञापारमिताचर्या-
 चरणचिन्ताश्चिन्ताधारबुद्धिप्रविष्टाः सागरसमाः प्रज्ञया¹ मेरुसमा
 बुद्धानेकगुणसंनिचया बोध्यंगसंगीत्या विक्रीडिता बुद्धसंगीत्य-
 भियुक्ता मांसचक्षुः प्रविचिन्वन्ति दिव्यं चक्षुरभिनिर्हरन्ति प्रज्ञा-
 चक्षुर्गतिंगता धर्मचक्षुःपारगता² बुद्धचक्षुर्निष्पादयन्तो दर्शयन्तो
 द्योतयन्तो विस्तरेण प्रकाशयन्तोऽसंगज्ञानमभिनिर्हरन्ति । चैधातु-
 कसमतायामभियुक्ता दांतचिन्ताः शांतचिन्ताः सर्वधर्मधातूपल-
 व्विसमन्वागताः समुदयनिरुक्तिकुशला धर्मनिरुक्तिसमन्वागता
 हाराहारकुशला नयानयकुशलाः स्थानकुशला लोकिकीषु
 कथास्वनपेक्षा विहरन्ति लोकोत्तराभिः कथाभिः सारं प्रत्ययन्ति ।
 सर्वधर्मपर्यैष्टिकुशलाः सर्वधर्मप्रकृतिष्युपशमज्ञानविहारिणोऽनु-
 पलंभगोचरा निष्किंचना निरुपादाना निश्चिन्ता निरुपधयो
 ऽनुपादाय सुविमुक्ता अनंगणा⁵ अपर्यस्थायिनोऽभिज्ञास्वमूल-
 स्थायिनोऽसंगाचारिका अनवलीना गंभीरेषु धर्मेष्वभियुक्ता न
 संसीदन्ति दुरनुबोधबुद्धज्ञानप्रवेशोक्तता एकायनमार्गानुप्राप्ता
 निर्विचिकित्सास्तीर्णकथंकथा अपरप्रत्ययज्ञाना अनधिमानिनः ।
 सुमेरुसमा⁷ ज्ञानाभ्युन्नताः । सागरसमा बुद्धक्षोभ्याः⁸ । चंद्रसूर्यप्र-
 भातिक्रान्ताः प्रज्ञाभया पांडरसुशुक्लशुद्धशुभचिन्ततया च । उत्तम-

¹ प्रज्ञेया B. ² परागता A. B. C. परागताः P. ³ चै A. B. C. P. ⁴ नु
 deest in A. B. ⁵ असंगना P. ⁶ शो A. B. C. ख P. ⁷ For comparisons
 of the same kind, see Lal. Vist. p. 550. ⁸ बुद्धाक्षोभ्याः A. बुद्धाक्षोभ्याः B. बुद्धा-
 क्षोभ्यः C. बुद्धाक्षोभ्याः P.

हेमवर्णसदृश अंभसासनिर्भासंतया च । वसुंधरासदृशः सर्वसत्त्व-
 शुभाशुभक्षमणतया । अप्सदृशः³ सर्वक्लेशमूलनिधावनप्रवाहण-
 तया च । अपिराजसदृशः सर्वधर्ममन्यनांक्लेशनिर्देहनतया ।
 वायुसदृशः सर्वलोकासंजंनतया । आकाशसदृशः सर्वधर्मनैर्वे-
 धिकतया सर्वशो निष्किंचनतया च । पद्मसदृशः सर्वलोकानु-
 पलिप्ततया । कालानुसारिमहामेघसदृश धर्माभिगर्जनतया ।
 महावृष्टिसदृश धर्मसलिलाभिप्रवर्षणतया । ऋषभसदृश महा-
 गणाभिभवनतया । महानागसदृशः परमसुदांतचित्ततया । भद्रा-
 श्वाजानेयसदृशः सुविनीततया । सिंहमृगराजसदृश विक्रमवै-
 शारद्यासंबस्ततया । न्ययोधदुमराजसदृशः सर्वसत्त्वपरिचाणतया ।
 पर्वतराजसदृशः सर्वपरप्रवाद्यकंपनतया । गगणसदृश अपरि-
 माणमैत्रीप्रभावनतया । महाब्रह्मसमाः सर्वकुशलमूलधर्माधि-
 पत्यपूर्वंगमतया । पक्षिसदृश असंनिचयस्थानतया । गरुडद्वि-
 जराजसदृशः सर्वपरप्रवादिविध्वंसनतया । उदुंबरपुष्पसदृश
 दुर्लभांप्रत्यर्थितया⁷ नागवत्सुसमाहिता अविक्षिप्ताजिह्वेंद्रियतया ।
 विनिश्चयकुशलाः क्षांतिसौरभ्यबहुला अनीर्षुकाः परसंपत्त्य-
 प्रार्थनतया विशारदा धर्मकथास्वतृप्ता धर्मपर्येष्ट्या¹⁰ वैदूर्यसदृश

¹ अ deest in all MSS.

² निर्भास deest in P.

³ तथा सुसदृशाः A. B. C. P.

Saṅghavarman's Chinese translation shows that he must have read अप्सदृशाः. ⁴ मन्य-

ना A. B. P. मन्य C.

⁵ कासर्षी A. B. C. कासंज्ञा P.

⁶ नैर्वे A. B. C.

नैवे P.

⁷ भो P. Should it be दुर्लभतया । प्रत्यर्थित ?

⁸ या deest in all

MSS.

⁹ अविक्षिप्ता अ A. B. C. सुविक्षिप्तो अ P.

¹⁰ येष्ट्या A. येष्टा B.

येष्ट्या C. येष्ट्याः P.

शीलेन रत्नाकराः¹ श्रुतेन मंजुस्वरा महाधर्मदुंदुभिनिर्घोषिण
 महाधर्मभेरीं पराघ्नतो महाधर्मशंखमापूरयंतो महाधर्मध्वज-
 मुच्छ्रापयंतो धर्मोल्कां प्रज्वालयंतः प्रज्ञाविलोकिनोऽसंमूढा
 निर्दोषाः शान्तखिलाः शुद्धा निरामगंधा अलुब्धाः संविभागरता
 मुक्त्यागाः प्रसृतपाणयो दानसंविभागरता धर्माभिषाभ्यां दाने
 ऽमत्सरिणोऽसंसृष्टा उच्चस्त्रमानसा² विरक्ता धीरा धीरिया धृति-
 मंतो ह्रीमंतः सुब्यूढसत्त्वा निर्गोढाः³ प्राप्ताभिज्ञाः सुरताः सुख-
 संवासा अर्थकरा लोकप्रद्योता नापदागंतुं⁴ धीरा रागं तमः⁵
 प्रनेकस्वहाः शोकांपगता निर्मला निमेषप्रहीणा विक्रीडिताभिज्ञा
 हेतुबलिकाः प्रणिधानबलिका अजिज्ञा अकुटिला एते लक्ष-
 कोटीनियुतशतसहस्रावरोपितकुशलमूला उत्पाटितमानशल्या
 अपगतरागवेषमोहाः शुद्धाः शुद्धाधिमुक्ता जिनबलप्रशस्ता लो-
 कपंडिता उत्तमज्ञानसमुदागता⁶ जिनसुताश्चित्तोच्चिल्यसमन्यागताः
 शूरा दृढा¹⁰ अममा अखिला अतुला अरजस्काः¹¹ सहिता उदारा
 ऋषभा ह्रीमंतो धृतिमंतः स्मृतिमंतो मतिमंतो¹² गतिमंतः
 प्रज्ञाशस्त्रप्रहरणा पुण्यवंतो द्युतिमंतो व्यपगतखिला मलप्र-
 हीणाः स्मृतियुक्ताः शान्तज्ञानालंभाः । ईदृशा आनंद तस्मिन्बुद्ध-

¹ श्रीकराः added in B. after रत्नाकराः. ² धर्मे P. ³ उच्चस्त्रमानसाः P. अनुच-
 स्त्रमानसाः ? ⁴ निर्गोढा A. निर्घोढा B. निर्गोढाः C. निर्गोढाः P. ⁵ गंतुं A. B.
 गंतुं C. P. ⁶ धीराधागतमः A. B. धीरागतमः C. धीराधागत P. ⁷ शोको A. B. C.
 सक्त P. The whole of this sentence is unintelligible. ⁸ य A. C. P. य B. ⁹ From
 जिन to गताः left out in P. ¹⁰ दृढा deest in P. ¹¹ अरजस्काः A. B. C. अरज-
 सकाः P. ¹² मतिमंतो deest in C.

क्षेपे सञ्ज्ञाः संक्षिप्तेन च¹ । विस्तरेण पुनः सचेत्कल्पकोटीनियुतशतसहस्रस्थितिकेनाप्यायुष्ममाणेन तथागता निर्दिश्येरन्नेव शक्यं तेषां सत्पुरुषाणां गुणपर्येतमधिगंतुं । न च तथागतस्य वैशारद्योपच्छेदो भवेत् । तत्कस्य हेतोः । उभयमप्येवानंदाचिंत्य-मतुल्यं यदिदं तेषां बोधिसञ्ज्ञानां गुणास्तथागतस्य चानुत्तरं² प्रज्ञाप्रतिभानं ॥ ३८ ॥³

अपि चानंद उत्तिष्ठ पञ्चान्मुखीभूत्वा पुष्पावकीर्णोजलीं प्रगृह्य प्रणिपत⁴ । एषा⁵ सा दिग्यत्र स भगवानमिताभस्तथागतो ऽर्हन्सम्यक्संबुद्धस्तिष्ठति ध्रियते यापयति धर्मं च देशयति विरजो विशुद्धं यस्य तन्नामधेयमनावरणे दशदिशि लोके विघुष्टमेकैकस्यां दिशि गंगानदीवालुकासमा बुद्धा भगवंतो वर्णयन्ति स्तुवंति प्रशंसन्त्यसंकृदसंकृदसंगवाचाप्रतिवाक्याः ॥ 'एवमुक्त आयुष्मानानंदो भगवंतमेतदवोचत् । इच्छाम्यहं भगवंस्तममिताभममितप्रभममितायुषं तथागतमर्हंतं सम्यक्संबुद्धं द्रष्टुं तांश्च बोधिसञ्ज्ञान्महासञ्ज्ञान्बहुबुद्धकोटीनियुतशतसहस्रावरोपितकुशलमूलान् । समनंतरभाषितायुष्मतानंदेनेयं वाक् अथ तावदेव सोऽमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धः स्वपाणितलात्तरारूपं रश्मिं प्रामुंचद्यदिदं कोटीनियुतशतसहस्रतमं बुद्धक्षेपं महता-

¹ च B. । A. C. P.

² त्तरया P.

³ Here the three earliest Chinese translations insert ten long sections, while the two later Chinese translations follow the Sanskrit text.

⁴ पतां A. B. C. पता P. ⁵ एषां A. B. C. ⁶ असंकृदसंकृदसंगावाचोप्रतिवाक्याः । A. B. असंकृदसंगा° C. असंकृदं संगं वाक्याः । P.

⁷ एवमुक्ते चायुष्मानानन्दो A. B. C. एवमुक्ते चायुष्मानानन्दो P. ⁸ भवमितप्रभवमिता left out in P.

वभासेन स्फुटमभूत् ॥ तेन खलु पुनः^२ समयेन सर्वत्र कोटीशत-
सहस्रबुद्धक्षेत्राणां ये केचित्कालपर्वता वा^३ रत्नपर्वता वा मेरु-
महामेरुमुचिलिंदमहामुचिलिंदचक्रवाडमहाचक्रवाडा वा^४ चि-
तयो^५ वा स्तंभा वा वृक्षगहनोद्यानविमानानि दिव्यमनुष्यकाणि
तानि सर्वाणि तस्य^६ तथागतस्य तथा प्रभयाभिनिर्भिन्नान्यभू-
वन्समभिभूतानि ॥ तद्यथापि नाम पुरुषो ध्याममाचकेऽन्वितो
द्वितीयं पुरुषं प्रत्यवेक्षेदादित्येऽभ्युन्नत एवमेवास्मिन्बुद्धक्षेत्रे भिक्षु-
भिक्षुण्युपासकोपासिकांदेवनागयक्षराक्षसैर्गंधर्वासुरगण्डकिंनर-
महोरगमनुष्यामनुष्याश्च तस्यां वेलायामद्राक्षुस्तममिताभं तथा-
गतमर्हंतं सम्यक्संबुद्धं सुमेरुमिव पर्वतराजं सर्वक्षेत्राभ्युन्नतं सर्वा
दिशोऽभिभूय भासमानं तपंतं विरोचमानं विभ्राजमानं तं च
महांतं बोधिसत्त्वगणं तं च भिक्षुसंघं यदिदं बुद्धानुभावेन तस्याः
प्रभायाः परिशुद्धत्वात् ॥ तद्यथेयं महापृथिव्येकोदकजाता भवेत्तत्र
न वृक्षा न पर्वता^{१२} न शीपा न तृणगुल्मीषधिवनस्पतयो न
नदीस्वर्धंप्रपाताः प्रज्ञापयेरन् अन्यैकार्णवीभूता महापृथिव्येका
स्यात् एवमेव तस्मिन्बुद्धक्षेत्रे नास्त्यन्यत्किंचिस्लिंगं वा निमित्तं
वान्यैव ध्यामप्रभाः श्रावकास्ते च योजनकोटीशतसहस्रप्रभा

^१ From वभासेन to रत्नपर्वता and महामेरु left out in P. ^२ पुनः A. B. अपि C.
^३ वा deest in C. ^४ वा deest in P. ^५ चित्तयो A. C. P. चित्तयो B. ^६ तस्य
deest in B. ^७ च deest in A. B. C. ^८ भिक्षु deest in C. ^९ सिकाः P.
^{१०} राक्षस deest in C. P. ^{११} From वी एकोदक to भूतमहापृथि left out in B. ^{१२} ता
deest in A. B. ^{१३} गुल्मी in all MSS. ^{१४} स्वत्रं P. स्वत्र A. B. C. स्वत्र or स्वध?
^{१५} कार्णवै deest in P. ^{१६} कोटी P.

बोधिसत्त्वाः । स च भगवानमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धस्तं
 च श्रावकगणं तं च¹ बोधिसत्त्वगणमभिभूय सर्वा दिशः प्रभा-
 सयन्संदृश्यते । तेन खल्वपि² समयेन तस्यां सुखावत्यां लोकधातौ
 बोधिसत्त्वाः श्रावकदेवमनुष्याश्च सर्वे त इमां सहालोकधातुं
 शाक्यमुनिं च तथागतमर्हंतं सम्यक्संबुद्धमर्हता भिक्षुसंघेन परि-
 वृतं पश्यन्ति स्म धर्मं देशयन्तं³ ॥३९॥

तत्र खलु भगवानजितं बोधिसत्त्वं महासत्त्वमामंचयते स्म ।
 पश्यसि त्वमजितामुष्मिन्बुद्धक्षेत्रे गुणालंकारव्यूहसंपदं । उपरि-
 ष्टाञ्चांतरीक्ष⁴ आरामरमणीयान्युद्यानरमणीयानि नदीपुष्करि-
 णीरमणीयांनि नानारत्नपद्मोत्पलकुमुदपुंडरीकाकीर्णानि । अध-
 स्ताच्च धरणीतलमुपादाय यावदकनिष्ठभवनाग्नगणतलं⁵ पुष्पा-
 भिकीर्णं पुष्पावलिसमुपशोभितं⁶ नानारत्नस्तंबपंक्तिपरिस्फुटं
 तथागताभिनिर्मितं नानाद्विजसंघनिषेवितं । अजितो बोधिसत्त्व⁷
 आह । पश्यामि भगवन् । भगवानाह । पश्यसि पुनस्त्वमजित¹⁰
 एतानमरान्द्विजसंघान्सर्वबुद्धक्षेत्रं बुद्धस्वरेणाभिविज्ञापयन्तं येनेते
¹²बोधिसत्त्वा नित्यमविरहिता बुद्धानुस्मृत्या । ¹³अजित आह ।

¹ च B. ² खल्व A. C. खल्व B. खल्वपि P. ³ देशयन्ति P. ⁴ क्षेत्रे A. B. C.;
 deest in P. ⁵ शीरमणीया deest in P. ⁶ तलं A. B. C. ⁷ पुष्पवतीसमुपशोभितं
 A. B. C. पुष्पावतिसमुपशोभितं P. ⁸ निर्हित A. B. C. निर्मितं P. ⁹ अजितो
 बोधिसत्त्व deest in P. ¹⁰ पश्यसि पुनस्त्वमजित deest in A. B. C. ¹¹ एतानमरा-
 न्द्विजसंघा सर्वबुद्धक्षेत्रा बुद्धस्वरेणाभिविज्ञापयन्तं A. एतानमरान्द्विजसंघान् सर्वबुद्धक्षेत्रान्
 बुद्धस्वरेण^o B. एतानमरान्द्विजसंघां सर्वबुद्धक्षेत्रे बुद्धस्वरेण^o C. एता अजितरमद्विजसंघां
 सर्वबुद्धक्षेत्रे बुद्धस्वरेणाभिविज्ञापयन्तं P. It should be either संघं or विज्ञापयन्तो येनेते. ¹² बो
 deest in A. ¹³ नि महाराज instead of अजित आह P.

पश्यामि भगवन् । भगवानाह । पश्यसि पुनस्त्वमजिताच
बुद्धक्षेत्रेऽमून्सस्यान्योजनशतसहस्रिकेषु विमानेष्वभिरूढानंतरीक्षे
ससत्कारान्क्रामंतः¹ । अजित आह² । पश्यामि भगवन् । भगवा-
नाह । तत्किं मन्यसेऽजित³ अस्ति किंचिन्नानात्वं देवानां पर-
निर्मितवशवर्तिनां सुखावत्यां लोकधातौ मनुष्याणां वा । अजित⁴
आह । एकमप्यहं भगवन्नानात्वं न समनुपश्यामि यावद्ग्रहर्द्धिका
अथ सुखावत्यां लोकधातौ मनुष्याः । भगवानाह । पश्यसि
पुनस्त्वमजित तच्च सुखावत्यां लोकधातावेतेषां मनुष्याणामुदारेषु
पद्मेषु⁶ गर्भावासं⁶ । आह । तद्यथापि नाम देवास्त्रायस्त्रिंशा देवा
यामा वा⁷ पंचाशद्योजनिकेषु वा योजनशतिकेषु वा पंचयोज-
नशतिकेषु वा विमानेषु प्रविष्टाः⁸ क्रीडन्ति रमन्ति⁹ परिचारयन्ति
एवमेवाहं भगवन्नच¹⁰ सुखावत्यां लोकधातावेतेषां मनुष्याणा-
मुदारेषु पद्मेषु गर्भावासं¹¹ पश्यामि ॥ ४० ॥

सन्ति खलु पुनरच भगवन्सत्त्वा य औपपादुकाः पद्मेषु पर्येकैः
प्रादुर्भवन्ति । तत्कोऽच भगवन्हेतुः कः प्रत्ययो¹² यदन्ये गर्भावासं
प्रतिवसन्ति अन्ये पुनरौपपादुकाः पद्मेषु पर्येकैः¹³ प्रादुर्भवन्ति ।

¹ ससत्कारान्क्रामतः A. ससत्कारान्क्रामतः B. ससत्कारा क्रामतः C. ससत्कारां क्रामतः P. ² अजितो
बोधिसत्त्वा आह P. ³ Deest in P. ⁴ अजित deest in P. ⁵ बु पपद्मेषु A.
बुपपद्मेषु B. C. P. ⁶ गर्भावासं A. B. गर्भावासं C. P. ⁷ देवा B. ⁸ प्रविष्टाः
A. B. C. प्रतिष्ठा P. ⁹ रमन्ति P. ¹⁰ च deest in B. ¹¹ गर्भावासं A. P. गर्भावासं B.
From गर्भावासं to पद्मेषु left out in C. ¹² प्रत्यायोगः A. B. प्रत्ययोगः C. प्रयोग P.
¹³ अन्ये पुनरौपपादुकाः पर्येको पर्येकेषु A. अन्यत्पुनरौपपादुकाः पर्येको पर्येकेषु B. अन्ये
पुनरौपपादुकाः पर्येको पर्येकेषु C. अन्येषु न औपपादुका पर्येको पर्येकेषु P.

भगवान्नाह । ये तेऽजित बोधिसत्त्वा अन्येषु बुद्धक्षेत्रेषु स्थिताः¹ सुखावत्यां लोकधातावुपपत्तये² विचिकित्सामुत्पादयन्ति तेन चित्तेन कुशलमूलान्यवरोपयन्ति³ तेषामपि गर्भावासो भवति । ये पुनर्निर्विचिकित्सामुत्पाद्य च्छिन्नकांक्षाः सुखावत्यां लोकधातावुपपत्तये कुशलमूलान्यवरोपयन्ति बुद्धानां भगवतामसंगज्ञानमेवाकल्पयन्त्यभिश्चरन्त्यधिमुच्यन्ते त आशीपपादुकाः पद्मेषु पर्येकैः प्रादुर्भवन्ति । ये तेऽजित बोधिसत्त्वा महासत्त्वा अन्येषु बुद्धक्षेत्रेषु स्थिताश्चित्तमुत्पादयन्त्यमिताभस्य तथागतस्यार्हतः सम्यक्संबुद्धस्य दर्शनाय न विचिकित्सामुत्पादयन्ति न कांक्षन्त्यसंगं बुद्धज्ञानं स्वकुशलमूलं चाभिश्चरन्त्यधिमुच्यन्ते तेषामपि पादुकानां पर्येकैः प्रादुर्भूतानां मुहूर्तमात्रेणैवंरूपः कायो भवति तद्यथान्येषां चित्तरोपपन्नानां सत्त्वानां ॥ पश्याजित प्रज्ञाविशेषं⁴ प्रज्ञावैमात्र्यं प्रज्ञापरिहराणिं प्रज्ञापरीक्षतां यस्तु हिताय पंच वर्षशतानि⁵ परिहीणा भवन्ति बुद्धदर्शनाद्बोधिसत्त्वदर्शनाद्ब्रह्मश्रवणाद्ब्रह्मसंकथनात्कुशलमूलचर्यायाः परिहीणा भवन्ति सर्वकुशलमूलसंपत्तिभिः⁶ । यदिदं विचिकित्सापतितैः संज्ञामनसिकारैः । तद्यथापि नामाजित राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य बंधनागारं भवेत्सर्वसौवर्णवैडूर्य-

¹ प्रस्थिताः P. ² From विचिकित्सा to चित्तेन left out in C. ³ From तेषां to कुशलमूलान्यवरोपयन्ति left out in C. P. ⁴ From चरोपयन्ति to महासत्त्वा च left out in A. B. चरोपयन्ति in p. only. ⁵ ज्ञानस्य A. ज्ञानं स्य B. C. P. ⁶ प्रादुर्भूतानां मुहूर्तमात्रेणैवरूपाः A. प्रादुर्भूतानामुहूर्तमात्रेणैवरूपाः B. प्रादुर्भूतानामुहूर्तमात्रेणैवरूपाः C. प्रादुर्भूतानां मुहूर्तमात्रेणैवरूपाः P. ⁷ प्रज्ञाशेषं A. B. प्रज्ञाशेषं C. प्रज्ञाविशेषं P. ⁸ From नि परिहीणा to पिता left out in P. ⁹ संपत्तिभिः A. संपत्तिभिः ॥ B. संवर्तभिः C.

प्रत्युभ्रमवसक्तपट्टमाल्यदामकलापं नानारंगविभववितानं दूष्य-
पट्टसंच्छन्नं^१ नानापुष्पकुसुमाभिकीर्णमुदारधूपनिर्धूपितं प्रासा-
दहर्म्यनिर्यूहंगवाक्षवेदिकातोरणविचित्रं सप्ररत्नकिंकिणीजाल-
संच्छन्नं चतुरस्रं चतुःस्थूणं^२ चतुर्द्वारं चतुःसोपानं । तत्र तस्य स
राज्ञः पुत्रः केनचिदेव कृत्येन प्रक्षिप्य जांबूनदसुवर्णमयैर्निगडैर्बद्धो
भवति । तस्य च तत्र 'पर्येकः प्रज्ञप्तः स्यादनेकगोनिकास्तीर्ण-
स्तूलिकापर्णकास्तीर्णः कालिंगप्रावरणप्रत्यास्तरणसोत्तरपदच्छद
उभयांतलोहितोपधानश्चिचो दर्शनीयः । स तत्र तदाभिषयो
वाभिसंपन्नो वा भवेत् । बहु चास्यानेकविधं शुचि विनीतं
पानभोजनं तत्रोपनाम्येत । तत्किं मन्यसेऽजितोदारस्तस्य राज-
पुत्रस्य स परिभोगो भवेत् । अजित^३ आह । उदारो भगवन् ।
भगवानाह । तत्किं मन्यसेऽजितापि त्वास्वादयेत्तत्र निशामयेच्च^४
तेन वा तुष्टिं विद्यात् । आह । नो हीदं भगवन् अपि तु^५ खलु
पुनर्यद्यपनीत्य^६ राज्ञा तत्र बंधनागारे पक्षिप्तो भवेत्स ततो
मोक्षमेवाकांक्षेत् । अभिजातान्कुमारानमात्यान्स्यागारां^७ऽऽप्रेक्षिनो

^१ अपसत्पत्त A. B. अपसत्पट्ट C. Cf. Lal. Vist. p. 186, l. 10, अपसत्पट्टमाल्यदामक-
लापे; also Burnouf, Lotus, p. 369. ^२ दुष्पपट्टसंच्छन्नं A. C. दुष्पपट्टसंच्छन्नं B.
अपसत्संच्छन्नं P. ^३ नियूह P. ^४ After सप्ररत्न, P. adds प्रतिनखिर्दंतं ॥
हेनरत्न. ^५ चतुस्थूणं A. चतुर्द्वारं B. चतुस्थूणं C. चतुस्थूणं P. ^६ From पर्येक to
स तत्र left out in B. ^७ रेन P. ^८ अजित deest in P. ^९ निगमयेच्च A. C. P.
निगमयेच्च B. ^{१०} तु deest in C. P. ^{११} पुनर्यद्यपनीत्य A. पुनर्यद्यपनीत्य B.
पुनर्यद्यपनीते C. पुनर्यद्यपरिते P. ^{१२} रोमनात्यास्वंगा A. रोमनात्यान्या B. रोमा-
त्यास्वंगा C. रोमनात्यास्यागारां P.

गृहपतीन्कोट्टराजांश्च पर्येषयेद्य एनं ततो बंधनागारात्परिमोच-
येयुः । किंचापि भगवंस्तस्य राजकुमारस्य तत्र बंधनागारे नाभि-
रतिर्नात्र परिमुच्यते यावच्च राजा प्रसादमुपदर्शयति । भगवानाह ।
एवमेवाजित ये ते बोधिसत्त्वा विचिकित्सापतिताः कुशलमू-
लान्यवरोपयन्ति कांक्षन्ति बुद्धज्ञानं¹ किंचापि तेन बुद्धनामश्रवणेन
'तेन च चित्तप्रसादमात्रेणात्र सुखावत्यां लोकधातावुपपद्यन्ते न
तु खल्वीपपादुकाः पद्मेषु पर्येकैः प्रादुर्भवन्ति अपि तु पद्मेषु
गर्भावासं प्रतिवसन्ति । किंचापि तेषां तपोद्यानविमानसंज्ञाः
सन्तिष्ठन्ते । नास्त्युच्चारप्रस्रावं नास्ति खेटसिंहाणकं न प्रतिकूलं
मनसः प्रवर्तते । अपि तु खलु पुनः पंच वर्षशतानि विरहिता
भवन्ति बुद्धदर्शनेन धर्मश्रवणेन बोधिसत्त्वदर्शनेन² धर्मसांकथ्य-
विनिश्चयेन सर्वकुशलमूलेन धर्मचर्याभिश्च । किंचापि ते³ तत्र
नाभिरमन्ते⁴ न तुष्टिं विजानन्ति⁵ । अपि तु खलु पुनः पूर्वा-
परान्क्षपयिस्सते भूयस्ततः पश्चान्निष्क्रामन्ति । न⁶ चैषां ततो

¹ ज्ञानं A. B. P. ज्ञान समसमज्ञानं C. नमसमसमज्ञानं ते किंचापि p. ² तेन च
चित्तप्रसादमात्रेणात्र सुखावत्यां कथातावुपपद्यन्ते A. तेन च चित्तप्रसादमात्रेणात्र सुखावत्यां लोक-
धातावुपपद्यन्ते B. ते च ते चित्तप्रसादमात्रेणात्र सुखावत्यां लोकधातावुपपद्यन्ते C. तेन च चित्त-
प्रसादमात्रेणात्र सुखावत्यां लोकधातावुपपद्यन्ते P. तेन च चित्तप्रसादमात्रेणात्र सुखावत्यां
लोकधातावुपपद्यन्ते p.

³ Here A. and C. repeat धर्मश्रवणेन बोधिसत्त्वदर्शनेन.

⁴ Here, between किंचापि and पि, C. repeats the following : रहिता भवन्ति बुद्धदर्शनेन धर्म-
श्रवणेन बोधिसत्त्वदर्शनेन धर्मश्रवणेन बोधिसत्त्वदर्शनेन धर्मसांकथ्यविनिश्चयेन सर्वकुशलमूलेन
धर्मचर्याभिश्च किंचापि. ⁵ ते deest in P. ⁶ नास्ति रमते A. B. C. P. ⁷ विजा-
नन्ति A. B. C. विद्यन्ति P. ⁸ र B.

निष्क्रामतां¹ निष्क्रमः प्रज्ञायत² ऊर्ध्वमधस्तिर्यग्वा । पश्याजित
एतर्हि नाम पंचभिर्वर्षशतैर्बहूनि बुद्धकोटीनियुतशतसहस्रोप-
स्थानानि स्युर्बहुपरिमाणासंख्येयाप्रमेयाणि च कुशलमूलान्य-
वरोपयितव्यानि³ । तत्सर्वे⁴ विचिकित्सादोषेण विनाशयन्ति । पश्या-
जित कियन्महतेऽनर्थाय⁵ बोधिसत्त्वानां विचिकित्सा⁶ संवर्तत
इति । तस्मात्तर्जित बोधिसत्त्वैर्निर्विचिकित्सेर्बोधये चित्तमुत्पाद्य
क्षिप्रं सर्वसत्त्वहितसुखाधानाय सामर्थ्यंप्रतिलंभार्थं सुखावत्यां
लोकधातावुपपत्तये कुशलमूलानि परिणामयितव्यानि यच्च
भगवानमिताभस्तथागतोऽर्हन्सम्यक्संबुद्धः ॥४१॥

एवमुक्तेऽजितो बोधिसत्त्वो भगवंतमेतदवोचत् । किं पुनर्भ-
गवन्बोधिसत्त्वा इतो बुद्धक्षेत्रात्परिणिष्पन्ना अन्येषां वा¹⁰ बुद्धानां
भगवतामंतिकात्सुखावत्यां लोकधातावुत्पत्स्यन्ते । भगवानाह ।
इतो ह्यजित बुद्धक्षेत्राद्वासप्रतिकोटीनियुतानि बोधिसत्त्वानां
परिनिष्पन्नानि यानि सुखावत्यां लोकधातावुपपत्स्यन्ते परि-
निष्पन्नानामवैवर्तिकानां बहुबुद्धकोटीनियुतशतसहस्राण्यवरो-
पितैः कुशलमूलैः कः पुनर्वादस्ततः परीक्षतरैः कुशलमूलैः ।

¹ निष्क्रामतां deest in B. ² प्रज्ञायते । A. B. प्रज्ञायते । C. प्रज्ञायतेः P. ³ सास्युप
A. B. C. सान्युप P. ⁴ ना deest in A. C. P. ⁵ तर्थाः in all MSS. ⁶ सर्वै
in all MSS. ⁷ कियन्महते नर्थाय A. कियन्महते नार्थाय B. कियन्महत नर्थाय C. p.
कियन्महते नापाय P. ⁸ त्सां C. ⁹ सामर्थ्यं A. C. P. सामर्थ्यं प्र B. ¹⁰ वा
deest in B. ¹¹ नि P. न A: B. C. The MSS. constantly vary between नयुत
and नियुत, after कोटी or कोटि. I have preferred नियुत and कोटी throughout this
text.

१ दुष्प्रसहस्य^१ तथागतस्यांतिकादष्टादशकोटीनियुतशतानि बोधिसत्त्वानां सुखावत्यां लोकधातावुपपत्स्यंते । पूर्वोत्तरे दिग्भागे शरणाकरो नाम तथागतो विहरति । तस्यांतिकान्वतिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ३ ज्योतिष्प्रभस्य तथागतस्यांतिकाद्द्वविंशतिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ४ अमितप्रभस्य तथागतस्यांतिकात्पंचविंशतिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ५ लोकप्रदीपस्य तथागतस्यांतिकात्षष्टिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ६ नागाभिभुवस्तथागतस्यांतिकात्तुःषष्टिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ७ विरजःप्रभस्य तथागतस्यांतिकात्पंचविंशतिबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ८ सिंहस्य^२ तथागतस्यांतिकात्षोडशबोधिसत्त्वकोट्यः सुखावत्यां लोकधातावुपपत्स्यंते । ९ सिंहस्य तथागतस्यांतिकादष्टादशबोधिसत्त्वसहस्राणि^३ सुखावत्यां लोकधातावुपपत्स्यंते । १० श्रीकूटस्य तथागतस्यांतिकादेकाशीतिबोधिसत्त्वकोटीनियुतानि सुखावत्यां लोकधातावुपपत्स्यंते । ११ नरेन्द्रराजस्य तथागतस्यांतिकाद्दशबोधिसत्त्वकोटीनियुतानि सुखावत्यां लोकधातावुपपत्स्यंते । १२ बलाभिज्ञस्य तथागतस्यांतिकाद्दशबोधिसत्त्वसहस्राणि सुखावत्यां लोकधातावुपपत्स्यंते । १३ पुष्पध्वजस्य

^१ दुष्प्रसहस्यस्या A. °स्य B. C. दुष्प्रसहस्य P. ^२ सिंहस्य deest in P. ^३ बोधिसत्त्वकोट्यः सहस्राणि B.; probably बोधिसत्त्वकोट्यः or बोधिसत्त्वकोटीनियुतसहस्राणि ।

^४ Probably कोटी is left out; from सहस्राणि to चौथैप्राना बोधिसत्त्व left out in P.

तथागतस्यांतिकात्पंचविंशतिवीर्यप्राप्ता बोधिसत्त्वकोट्य् एकप्र-
स्थानप्रस्थिता एकेनाष्टाहेन नवतिंकल्पकोटीनियुतशतसहस्राणि
पञ्चान्मुखीकृत्य^१ सुखावत्यां लोकधातावुपपत्स्यंते । १४ज्वलना-
धिपतेस्तथागतस्यांतिकाद्वादशबोधिसत्त्वकोट्य् सुखावत्यां लोक-
धातावुपपत्स्यंते । १५वैशारद्यप्राप्तस्य तथागतस्यांतिकादेकोन-
सप्ततिबोधिसत्त्वकोट्य् सुखावत्यां लोकधातावुपपत्स्यंतेऽमिता-
भस्य तथागतस्य दर्शनाय वंदनाय पर्युपासनाय परिपृच्छनाय
परिप्रश्नीकरणाय । एतेनाजित पर्यायेण परिपूर्णकल्पकोटीनियुतं^२
नामधेयानि परिकीर्तयेयं तेषां तथागतानां येभ्यस्ते बोधिसत्त्वा^३
उपसंक्रामंति सुखावत्यां लोकधातौ तममिताभं तथागतं द्रष्टुं
वंदितुं पर्युपासितुं न शक्यश्च पर्येतोऽधिगंतुं ॥४२॥

पञ्चाजित कियत्सुलब्धलाभास्ते सत्त्वा येऽमिताभस्य तथा-
गतस्यार्हतः सम्यक्संबुद्धस्य नामधेयं श्रोथंति नापि ते सत्त्वा
हीनाधिमुक्तिका भविथंति येऽंतश्च एकचित्तप्रसादमपि तस्मिंस्त-
थागतेऽभिलप्स्यंत अस्मिंश्च धर्मपर्याये । तस्मात्तर्षाजित आरो-
चयामि वः प्रतिवेदयामि सदेवकस्य लोकस्य पुरतोऽस्य धर्म-
पर्यायस्य श्रावणाय । त्रिसाहस्रमहासाहस्रमपि लोकधातुमयि-

^१ एनाष्टाहे नवनवति A. एताष्टाहे नवनवति B. एकेनाष्टाहे नवनवति C. एकेनाष्टाहे नवति P.

^२ पञ्चान्मुखीकृत्य येन A. B. पञ्चान्मुखीकृत्य येन C. पञ्चा मुखीकृत्य याः P.

^३ ज्वलना A. B. C. ज्वलना P.

^४ परि deest in A. B.

^५ नियुत in all MSS.

^६ यस्यस्ते बोधिसत्त्वानां A. यस्ते B. यस्यस्ते बोधिसत्त्वा C. यस्तेस्ते बोधिसत्त्वाः P.

^७ या deest in A. B. C.

^८ P. adds परि after अग्नि.

पूर्वमवगाह्यातिक्रमैकचित्तोत्पादमपि प्रतिसारो न कर्तव्यः । तत्कस्य हेतोः । बोधिसत्त्वकोट्यो ह्यजिताश्रवणादेशामेवंरूपाणां धर्मपर्यायाणां विवर्ततेऽनुत्तरायाः सम्यक्संबोधेः । तस्मादस्य धर्मपर्यायस्याध्याशयेन श्रवणोद्ग्रहणधारणार्थं पर्यावाप्तये विस्तरेण संप्रकाशाय^२ भावनार्थं च सुमहद्दीर्यमारब्ध्वं^३ । अंतश् एकराशिं दिनमध्येकगोदोहमाचमयंतशः पुस्तकावरोपितं कृत्वा सुलिखितो धारयितव्यः । शास्त्रसंज्ञा च तत्रोपाध्याये^४ कर्तव्येच्छति^५ क्षिप्रमपरिमितान्सत्त्वानवैवर्तिकत्वेऽनुत्तरायाः सम्यक्संबोधेः प्रतिष्ठापयितुं तच्च^६ तस्य भगवतोऽमिताभस्य तथागतस्य बुद्धक्षेत्रं^७ द्रष्टुमात्मनश्च विशिष्टां बुद्धक्षेत्रगुणालंकारव्यूहसंपदं परियहीतुमिति ॥ अपि तु खल्वजितात्यर्थं सुलब्धलाभास्ते सत्त्वा अवरोपितकुशलमूलाः पूर्वजिनकृताधिकारा बुद्धाधिष्ठिताश्च भविष्यन्ति येषामनागतेऽध्वनि यावत्सद्धर्मविप्रलोपे^{१०} वर्तमान इम एवरूपा^{११} उदारा^{१२} धर्मपर्यायाः सर्वबुद्धसंवरिणः सर्वबुद्धप्रशस्ताः सर्वबुद्धानुज्ञाता महतः^{१३} सर्वज्ञज्ञानस्य क्षिप्रमाहा-

^१ क्रमचित्तो A. C. क्रमचित्तो B. क्रमैकचित्तो P. ^२ संप्रकाशये in all MSS.; probably संप्रकाशनाय, as in p. ^३ सुमहद्दीर्यमारब्ध्वं । A. सुमहद्दीर्यमालम्ब्यं । B. °रम्ब्यं । C. सुमहद्दीर्यमारब्ध्वं P. ^४ ता कृत्वा A. C. तां कृत्वा B. त अपि कृत्वा P. ^५ कर्तव्या deest in P. ^६ इच्छति: A. B. C. इच्छति P.; may be meant for a locative referring to उपाध्याये, or for य इच्छति. ^७ क deest in C. ^८ ते च A. B. तेन च C. तं च P. ^९ द्रष्टुं P. ^{१०} विप्रलोपे A. विप्रल्यपे B. विप्रलाप C. विप्रलाप्य P. But cf. *Vagrabheda*, p. 30, l. 14: भविष्यन्नागतेऽध्वनि °सद्धर्मविप्रलोपे वर्तमाने. ^{११} इम-मेवरूपा A. B. C. °पा: P. ^{१२} रा deest in C. ^{१३} तामर्हतः A. C. ताः ॥ अर्हतः B. ता P., leaving महतः.

रकाः श्रोचावभासमागमिष्यन्ति ये श्रुत्वा चोदारप्रीतिप्रामोद्यं^२
प्रतिलप्स्यन्त उद्गृहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति
परेभ्यो विस्तरेण संप्रकाशयिष्यन्ति भावनाभिरताश्च भविष्यन्त्यन्तशो
लिखित्वा पूजयिष्यन्ति बहु^३ च ते पुण्यं प्रसविष्यन्ति यस्य न
सुकरा संख्या कर्तुं ॥ इति ह्यजित यज्ञथागतेन कर्तव्यं कृतं मया ।
युष्माभिरिदानीं^४ निर्विचिकित्सायोगः करणीयः । मा संशयता-
संगमनावरणं बुद्धज्ञानं^५ मा भूत्सर्वाकारावरोपितरत्नमये बंध-
नागारे प्रवेशः । दुर्लभो ह्यजित बुद्धोत्पादो दुर्लभा धर्मदेशना
दुर्लभा क्षणसंपत् । आख्याता चाजित मया सर्वकुशलमूलपार-
मिताप्राप्तिः । यूयमिदानीमभियुज्यत प्रतिपद्यध्वं । अस्य खलु
पुनरजित धर्मपर्यायस्य महतीं परीदनां करोमि । अविप्रणाशाय
बुद्धधर्माणामन्तर्धानाय^६ पराक्रमिष्यथ मा तथागताज्ञां क्षोभ-
यिष्यथ ॥४३॥

अथ खलु पुनर्भगवांस्तस्यां वेलायामिमा गाथा अभाषत^{११} ।

न मे अकृतपुण्यानां श्रवा^{१२} भेष्यन्ति^{१३} ईदृशाः ।

ये तु ते शूर सिद्धार्थाः श्रोथ्यन्ति च इमां गिरं ॥१॥

^१ श्रोता A. B. C. श्रोषा P. ^२ छं A. B. C. छे P. ^३ विषहू A.
। बहूनि B. । बाहू C. ॥ बहू P. ^४ यस्याभिरिदानीं A. यस्याभिरिदानी B. °दानी C.
यस्याभिरिदानीं P. ^५ ज्ञे A. B. C. ज्ञ P. ^६ बुद्धज्ञान A. B. C. बुद्धानं P.
^७ कारवरो A. B. C. कारोवरो P. ^८ परी B. ^९ धर्माणामन्तर्धान A. C. धर्मां
मन्तर्धान B. धर्माणामन्तर्धानाय P. ^{१०} पुनर deest in C. P. ^{११} मां गाथामभाषत A. B.
मा गाथा अभाषत C. P. ^{१२} श्रवा A. C. P. श्राश्रवा B. ^{१३} भेष्यन्ति A. B. C.
भविष्यन्ति P.

॥ सुखावतीषूहः ॥

दृष्टो यैश्च हि संबुद्धो लोकनाथ प्रभंकरः ।
 सगौरवैः श्रुतो धर्मः प्रीतिं प्राप्स्यन्ति ते परां ॥२॥
 न शक्त हीनेहि कुसीददृष्टिभिः ।
 बुद्धान^१ धर्मेषु प्रसाद विंदितुं^२ ।
 ये बुद्धक्षेत्रेषु^३ अकार्षि पूजां ।
 बैलोकनाथान^४ चर्यासु शिक्षिषु ॥३॥
 यथांधकारे पुरुषो ह्यचक्षुः ।
 मार्गं न^५ जाने कुतु संप्रकाशयेत् ।
 सर्वे तथा श्रावक बुद्धज्ञाने ।
 अजानकाः किं पुनरद्य सत्त्वाः ॥४॥
 बुद्धो^६ हि बुद्धस्य गुणां प्रजानते ।
 न देवनागासुरयक्षश्रावकाः ।
 अनेकबुद्धान पि नो गती^{१०} यथो ।
 बुद्धस्य ज्ञाने हि प्रकाशयमाने ॥५॥
 यदि सर्वसत्त्वाः समता^{११} भवेयुः ।
 विशुद्धज्ञाने^{१२} परमार्थकोविदाः ।
 ते कल्पकोटीरथ वापि उत्तरे ।
 नैकस्य बुद्धस्य गुणान्कथेयुः ॥६॥

^१ शीद A. B. C. सिदं P.

^२ बुद्धे A. C. बुद्ध B. बुद्धा P.

^३ विविदि P.

^४ बुद्धपूनेषु A. C. बुद्धेषु B. बुद्धपूने P.

^५ बैलो A. वैषा B. ते लो C. त लो P.

^६ नाथान् B. P. नाथान् C.

^७ नु P.

^८ बु संप्र P.

^९ From बुद्धो to सर्वसत्त्वाः

left out in P.

^{१०} ना गती B.

^{११} समता P.

^{१२} न P. नाः, see chap. 25.

तकोटीनां विरजो विगतमलं धर्मेषु¹ धर्मचक्षुर्विशुद्धं । चतुर्विंशत्या कोटीनियुतशतफलं² प्राप्तं³ । अष्टानां भिक्षुशतानामनुपादायाश्चवेभ्यश्चित्तानि विमुक्तानि । पंचविंशत्या बोधिसत्त्वकोटीभिरनुत्पत्तिकधर्मक्षांतिः प्रतिलब्धा । देवमानुषिकायाश्च प्रजायाश्चत्वारिंशत्कोटीनियुतशतसहस्राणामनुत्पन्नपूर्वाण्यनुत्तरायां सम्यक्संबोधौ चित्तान्युत्पन्नानि सुखावत्यां 'लोकधातावुपपत्तये च कुशलमूलान्यवरोपितानि भगवतोऽमिताभस्य तथागतस्य 'दर्शनकामतया । सर्वे च ते तथोपपद्यानुपूर्वेण⁴ मंजुस्वरा नाम तथागता अन्येषु लोकधतुषूपपत्स्यंते । अशीतिश्च नियुतकोट्यो दीपंकरे तथागते⁵ लब्धक्षांतिका अश्वैवर्तिका अनुत्तरायाः¹⁰ सम्यक्संबोधेरमितायुषैव¹¹ तथागतेन¹² परिपाचिताः¹³ पूर्वबोधिसत्त्वचर्या चरंतस्ताश्च¹⁴ सुखावत्यां लोकधातावुपपद्य पूर्वप्रणिधानचर्याः परिपूरयिष्यंति ॥ ४५ ॥

तस्यां वेलायामयं चिसाहस्रमहासास्रलोकधातुः षड्भिकारं

¹ धर्मेषु deest in B. ² वि B. ³ ज्ञत and लं left out in P. ⁴ This passage seems to be imperfect, and, according to the five Chinese translations, we expect : चतुर्विंशत्या सत्त्वकोटीनियुतशतसहस्रेरनागामिफलं प्राप्तं । The number differs in the five translations between 200 kotis, 220 kotis, 22 kotis, 20 kotis, and 22 koti-niyutas respectively; but they all agree in the Anāgāmi-phala. ⁵ प्रजायाश्च deest in P. ⁶ लोकधातावु deest in P. ⁷ दर्शना A. C. दर्शण B. दर्शन P. ⁸ नुपूर्वेण A. नुपूर्वेण B. नुपूर्वे चर्या C. P. ⁹ दीपंकर तथागत A. B. दीपंकर तथागते C. दीपकरे तथागतते P. ¹⁰ याः deest in C. ¹¹ चेव A. चेच B. चेच C. चच P. ¹² C. adds न after °तेन. ¹³ परिपाचिताः A. C. P. परिपारिताः B. ¹⁴ तांश्च A. C. P. ताश्च B. ¹⁵ छो A. P. छ B. C.

प्राक्कंपत् । विविधानि च प्रातिहार्याणि संदृश्यंते स्म । पृथिव्यां संस्कृतमभूत् दिव्यमानुषकानि च तूर्याणि संप्रवादितान्यभूवन् । अनुमोदनाशब्देन च यावदकनिष्ठभवनं विज्ञप्तमभूत् ॥४६॥

इदमवोचन्नगवानात्मना अजितो बोधिसत्त्वो महासत्त्व आयुष्मांश्चानंदः सा च सर्वावती पर्वतसदेवमानुषासुरगरूडगंधर्वश्च लोको भगवतो भाषितमभ्यनंदन्निति ॥४७॥

¹ भगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरि-

¹ From here the text is given from A.; the various readings will be seen below :

- A. भगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरिकीर्तन बोधिसत्त्वानामवैषत्यभूमिप्रवेशः ॥
 B. श्रीभगवतोऽमिताभस्य तथागतस्य सुखावतीगुणवर्णपरिकीर्तन बोधिसत्त्वानामवैषत्यभूमिप्रवेशः ॥
 C. भगवतोऽमिताभस्य तथागतस्य गुण परिकीर्तनं बोधिसत्त्वानामवैषत्यभूमिप्रवेशः ॥
 P. भगवतो मिताभस्य तथागतस्य गुण परिकीर्तनं बोधिसत्त्वानामवैषत्यभूमिप्रवेशः ॥

- A. अमिताभस्य परिवर्तः सुखावतीषूह
 B. अमिताभस्य परिवर्तः सुखावतीषूह
 C. अमिताभस्य परिवर्तः सुखावतीषूहः संपूर्णः ॥ ॥ इति श्रीमदमिताभस्य तथागतस्य सुखा-
 P. अमिताभस्य षूहपरिवर्तः सुखावतीषूहः संपूर्णः ॥ ॥ इति श्री अमिताभस्य सुखा-

- A. महायानसूत्रं समाप्तं ॥ ये धर्मा हेतुप्रभाषा हेतुं तेर्वा तथागतः ।
 B. महायानसूत्रं समाप्तं ॥ ये धर्मा हेतुप्रभाषा हेतुं तेर्वा तथागतः ।
 C. वतीषूह महायानसूत्रं समाप्तं ॥ ॥ शुभम् ॥
 P. वतीषूह नाम महायानसूत्रं समाप्तं ॥

- A. अत्रदत्तेर्वा च यो निरोध एवं चादि महाअवयः ॥ ॥ संघत् २३३ कार्तिकशुदि ३
 B. अत्रदत्तेर्वा च यो निरोध एवं चादि महाअवयः ॥ ६५० ।

C.

P.

संघत् २५५ मिति चैव शुक्र ६ हु

॥ सुखावतीव्यूहः ॥

कीर्तनं¹ बोधिसत्त्वानामवैवर्त्यभूमिप्रवेशः । अमिताभस्य परिवर्तः
सुखावतीव्यूहमहायानसूचं समाप्तं ॥

ये धर्मा हेतुप्रभावा हेतुं तेषां तथागतः ।

ह्यवदत्तेषां च यो निरोध एवं वादि महाश्रमणः ॥

A. संपूर्णमभूत् ॥ श्रीसुवर्णपण्डितमहानगरे मैत्रीपुरमहाविहारे श्रीवाक्पद्मदासवज्राचार्यस्य

B.

C.

P.

समैत्रिपुरमहाविहारया श्री वज्राचार्य रा-

A. जयानंदस्य च सर्वार्थसिद्धेः ॥ ॥ संसारमोक्षहेतौ स्वपापमुक्तये खेनेव लिखितं शुभं ॥

B.

C.

P. जयं मुनिन चो याजुलो

शुभं ॥

¹ न A.

² न A.

APPENDIX I.

SAṄGHAVARMAṆ'S CHINESE VERSION OF THE FOUR GĀTHĀS
IN THE SUKHĀVATĪVYŪHA (CHAPTERS 4, 9, 31, 44), WITH A
LITERAL TRANSLATION.

1. SANSKRIT TEXT, Chapter 4, pages 7-9.

1. O thou of eminent and bright countenance, whose power is endless, such a brightness as this is incomparable (in the world)! The brightness of the sun, moon, jewels, and pearls is all to be covered (as it were) just as a heap of black powder^a.

2. The form of the Tathāgata is without an equal in the world, and the great voice of the fully-enlightened one reverberates in the ten quarters. His virtue, knowledge, strength, meditation, wisdom, power, and good qualities are matchless, most excellent and rare.

戒聞精進	如來容顏 ²	日月摩尼	光顏巍巍 ¹
三昧智慧	超世無倫	珠光燄耀	威神無極
威德無侶	正覺大音	皆悉隱蔽	如是燄明
殊勝希有	響流十方	猶若聚墨	無與等者

^a 'Black powder' looks as if the Chinese translator had read mashi or masi for bhosi; see *Vaṅgrakṣhedikā*, p. 44, l. 14.

3. Deeply and clearly, well and intensely, he thinks of the law of the Buddhas, (incomprehensible) like the sea, and understands its depth and greatest profoundness, and reaches its bottom. Bhagavat (i. e. honoured by the world) is ever free from ignorance, covetousness, and anger. O Hero, like a lion, whose spiritual virtue is immeasurable!

4. His merit is great and wide, his wisdom is deep and wonderful, and his light and powerful form cause the universe to be shaken^a. May I become a Buddha just as the holy king of the law, and deliver all beings from birth and death!

5. In generosity, equanimity, virtue, endurance, strength, also in meditation and wisdom, I shall become the best. Practising perfectly these vows I shall become a Buddha, the great helper of all those who have fear and anxiety.

如是三昧	願我作佛	人雄師子	深諦善念
智慧爲上	齊聖法王	神德無量	諸佛法海
吾誓得佛	遍度生死	功勳廣大	窮深盡奧
普行此願	靡不解脫	智慧深妙	究其涯底
一切恐懼	布施調意	光明威相	無明欲怒
爲作大安	戒忍精進	震動大千	世尊永無

^a This would point to prakampati for pratapati.

6. There may be a hundred thousands of millions of Buddhas—immeasurably great sages, whose number is as that of the sand of the Gaṅgā. To worship all these Buddhas does not equal the seeking for the way firmly and rightly without returning.

7. There are the worlds of the Buddhas like the sand of the Gaṅgā. These (Buddha-)countries are innumerable and countless. My light will shine over all these countries; thus my strength and power will be immeasurable.

8. May my country be the best (of all), when I become a Buddha, and the people therein excellent, and the Bodhi-*mandāla* surpassing others. May my country be just as (the state of) Nirvāna, and without equal. I will pity and deliver all (beings).

9. May those who come to be born there from the ten quarters be pure and joyful, happy and at ease, when they arrive in my country. May

假使有佛 百千億萬 無量大聖 數如恒沙 供養一切 斯等諸佛 不如求道
 堅正不却 譬如恒沙 諸佛世界 復不可計 無數刹土 光明悉照 徧此諸國
 如是精進 威神難量 令我作佛 國土第一 其衆奇妙 道場超絕 國如泥洹
 而無等雙 我當哀愍 度脫一切 十方來生 心悅清淨 已到我國 快樂安穩

[III. 2.]

M

Buddha witness that this is my true realisation! I make prayer for that desire, full of strength and vigour.

10. May those Bhagavats of the ten quarters, whose wisdom is unimpeded, know always my thought and practice! Even if I abide in the midst of poisons and pains, I shall always practise strength (vīrya) and endurance (kshānti), and be free from regret.

幸佛信明是我真證發願於彼
 力精所欲十方世尊智慧無礙¹⁰
 常令此尊知我心行假令身止
 諸苦毒中我行精進忍終不悔

2. SANSKRIT TEXT, Chapter 9, pages 22-24.

1. If these prayers, surpassing the world, which I have made and by which I should certainly attain to the highest path, should not be fulfilled, may I not accomplish the perfect knowledge.

2. If I should not become a great giver, so as to save all the poor, for immeasurable kalpas, may I not accomplish the perfect knowledge.

我¹建超世願必至無上道
 斯願不滿足誓不成正覺
 我²於無量劫不為大施主
 普濟諸貧苦誓不成正覺

3. If my name should not be heard all over the ten quarters, when I attain to the path of Buddha, may I not accomplish the perfect knowledge.

開⁶ 神⁵ 離⁴ 我³
 彼 力 欲 至
 智 演 深 成
 慧 大 正 佛
 眼 光 念 道

4. May I become the teacher of gods and men, having sought for the highest path, by generosity, deep and right meditation, pure wisdom and practising the pure practice (Brahma-karyā)^a.

滅 普 淨 名
 此 照 慧 聲
 昏 無 修 超
 盲 際 梵 十
 闇 土 行 方

5. The great light produced by the spiritual power (of the Tathāgata) shines over unlimited countries, and destroys the darkness of three (kinds of) defilements, and saves all beings from misfortune.

閉 消 志 究
 塞 除 求 竟
 諸 三 無 靡
 惡 垢 上 所
 道 冥 道 聞

6. Opening his eye of wisdom, he (the Tathāgata) destroys that darkness of ignorance like a blind man. Shutting up all the evil paths, he opens the gate of the good state.

通 廣 爲 誓
 達 濟 諸 不
 善 衆 天 成
 趣 厄 人 正
 門 難 師 覺

^a Bodhiruṣi translates this verse as follows: 'If I should still seek for the object of desire, after I left home in order to advance towards the highest path, and should not practise meditation and wisdom, may I not become the charioteer (of men whose passions are to be tamed) and the teacher of gods and men.'

7. Having accomplished his actions, his powerful light is brilliant over the ten quarters; so that the sun and moon do not shine, and the light of the sky becomes invisible.

8. Opening the treasury of the law for the sake of a multitude, he widely distributes the jewels of merit; and in the midst of a large assembly, he constantly preaches the law as a lion roars.

9. Having worshipped all Buddhas, he has made the stocks of merit perfect. His prayers and wisdom having been perfect, he has become the hero of the three worlds.

10. Like Buddha, who is possessed of unimpeded wisdom, and understands and shines over everything, may I also be possessed of the power of action and wisdom, and equal this highest worthy.

11. If this prayer should ever be fulfilled, the great-thousand (world) would be moved, and the heavenly beings in the sky would shower down the wonderful and precious flowers.

等此最勝尊	願慧悉成滿	廣施功德寶	功祚成滿足
斯 ¹¹ 願若尅果	得爲三界雄	常於大衆中	威曜期十方
大千應感動	如佛無礙智 ¹⁰	說法師子吼	日月戢重暉
虛空諸天人	通達靡不照	供養一切佛 ⁹	天光隱不現
當雨珍妙華	願我功慧力	具足衆德本	爲衆開法藏 ⁸

12. Buddha spoke to Ānanda :
When the Bhikshu Dharmākara spoke
these verses, the whole earth was
shaken in six different ways, and
the heaven showered the wonderful
flowers over it ; and there was music
spontaneously in the sky, in which
this praise was produced : 'Thou wilt
certainly accomplish the highest per-
fect knowledge^a.'

中 讚 言 決 定 必 成 無 上 正 覺	妙 華 以 散 其 上 自 然 音 樂 空	已 應 時 普 地 六 種 震 動 天 雨	佛 ¹² 告 阿 難 法 藏 比 丘 說 此 頌
---	---	---	---

3. SANSKRIT TEXT, Chapter 31, pages 49-54.

1. There are Buddha-countries in
the eastern quarter, the number of
which equals the sand of the river
Ganges. The company of Bodhi-
sattvas of those countries goes to see
Buddha Amitāyu.

彼 土 菩 薩 衆	南 ³ 西 北 四 維	彼 土 菩 薩 衆	東 ¹ 方 諸 佛 國
-----------------------	------------------------------------	-----------------------	------------------------------------

2. Thus also in the south, west,
north, zenith, and nadir, and in the
four corners (there are the same).
The company of Bodhisattvas of
those countries goes to see Buddha
Amitāyu.

往 覲 無 量 覺	上 下 亦 復 然	往 覲 無 量 覺	其 數 如 恒 沙
-----------------------	-----------------------	-----------------------	-----------------------

^a In the fourth and fifth of the five Chinese translations which are still in existence, this part is translated as a verse, as it is in Sanskrit; while in the first and second translations, these 12 verses are altogether left out.

3. All the Bodhisattvas, each bringing with him wonderful heavenly flowers, precious scents, and invaluable cloaks, worship Buddha Amitâyû.

4. All of them play on the heavenly music, from which an agreeable sound proceeds, singing and praising the most excellent worthy; thus they worship Buddha Amitâyû.

5, 6. He has finally obtained his supernatural power and wisdom, and easily entered the deep gate of the law. He has made the treasury of merit perfect, and his wonderful wisdom is without equal. The sun of his wisdom shines over the world, and dispels the cloud of birth and death. (Thus praising him), they (the Bodhisattvas) turn round him three times respectfully, and salute the highest worthy, touching the ground with their heads.

7. Having seen that pure and adorned country, which is excellent and inconceivable, they raise their thoughts, praying that their own country should also be like this. (See verse 6 in Sanskrit.)

稽首無上尊	具足功德藏	暢發和雅音	一切諸菩薩 ³
見 ⁷ 彼嚴淨土	妙智無等倫	歌歎最勝尊	各齋天妙華
微妙難思議	慧 ⁶ 日照世間	供養無量覺	寶香無價衣
因發無上心	消除生死雲	究 ⁵ 達神通慧	供養無量覺
願我國亦然	恭敬繞三匝	遊入深法門	咸 ⁴ 然奏天樂

8. Then the Lord Amitâyü changes his countenance and smiles, and shines over the countries of the ten quarters, producing innumerable (rays of) light from his mouth. (See verse 11.)

9. Turning back his light, he causes it to turn round his body three times and to enter into (his person) from the top of his head. All the assembly of gods and men are dancing with joy. (See verse 12.)

10. The noble-minded Avalokite-svara, making his cloak proper, touching the ground with his head, asks him, saying: 'Why dost thou smile? Pray, tell me thy thoughts.'

11. The Brahma-voice (of Buddha) is like thunder, and produces a wonderful ringing sound, with eight different kinds of sound (saying): 'I shall give prophecy to the Bodhisattvas, and tell thee now;—do thou listen carefully!

12. 'I know thoroughly well the wishes of those noble-minded ones who come from the ten quarters, that they seek for a pure and adorned country, and that, having received prophecy, they will become Buddha.

今	白	三	應 ⁸
說	佛	帛	時
仁	何	從	無
諦	緣	頂	量
聽	笑	入	尊
十 ¹²	唯	一	動
方	然	切	容
來	願	天	發
正	說	人	欣
士	意	衆	笑
吾	梵 ¹¹	踊	口
悉	聲	躍	出
知	猶	皆	無
彼	雷	歡	數
願	震	喜	光
志	八	大 ¹⁰	徧
求	音	士	照
嚴	暢	觀	十
淨	妙	世	方
土	響	音	國
受	當	整	迴 ⁹
決	授	服	光
當	菩	稽	圍
作	薩	首	繞
佛	記	間	身

13. 'Understanding all the dharmas as dreams, illusions, and ringing-sounds, they will make their excellent prayers fulfilled, and certainly accomplish such a country as this.

14. 'Knowing the dharmas as lightnings and shadows, they will accomplish the path of a Bodhisattva, and make the stocks of merit perfect, and having received prophecy, they will become Buddha.

15. 'Understanding the nature of all the dharmas as empty and without self, they simply seek for a pure Buddha-country, and will certainly accomplish such a country as this.'

16. The other Buddhas speak to their Bodhisattvas and cause them to go and see Buddha (Amitāyu) of Sukhāvati (saying): 'Hearing his law you should willingly receive and practise it, and quickly obtain the pure place (like Sukhāvati).

17. 'When you arrive at that pure and adorned country, you will at once obtain supernatural power, and certainly receive prophecy from the Lord Amitāyu, and attain to the state of "being equal to Buddha".'

疾得清淨處	專求淨佛土	究竟菩薩道	覺 ¹⁸ 了一切法
至 ¹⁷ 彼嚴淨國	必成如是刹	具諸功德本	猶如夢幻響
便速得神通	諸佛告菩薩 ¹⁶	受決當作佛	滿足諸妙願
必於無量尊	令觀安養佛	通 ¹⁵ 達諸法性	必成如是刹
受記成等覺	聞法樂受行	一切空無我	知 ¹⁴ 法如電影

* 等覺 tañ-kīāo, lit. equally enlightened. This term is generally explained with Ekagātibaddha, or he who is bound by one birth only; see verse 18 in Sanskrit.

18. 'If beings, having heard his name, wish to be born in his country, they will arrive there, through the power of the former prayers of that Buddha (Amitāyu), and spontaneously attain to the state of "never returning again" (Avaivartya).'

飛 普 自 其¹⁸
化 念 致 佛
徧 度 不 本
諸 一 退 願
刹 切 轉 力

19. The Bodhisattvas raise their prayers, and pray that their own country should have no difference (from Sukhāvati). They think intensely of saving all beings and making their name to be heard in the ten quarters.

恭 名 菩¹⁹ 聞
敬 顯 薩 名
歡 遠 與 欲
喜 十 至 往
去 方 願 生

20. Having worshipped a million of Tathāgatas, and gone to their countries through their supernatural power, and joyfully worshipped them there, they (the Bodhisattvas) return to the country of Sukhāvati.

還 奉²⁰ 願 皆
到 事 己 悉
安 億 國 到
養 如 無 彼
國 來 異 國

4. SANSKRIT TEXT, Chapter 44, pages 73-75.

1. If men have no stock of merit, they are not able to hear this Sūtra. Those who are pure and keep the moral precepts, are able to hear the right law.

乃 清 不 若¹
獲 淨 得 人
聞 有 聞 無
正 戒 此 善
法 者 經 本

N

[III. 2.]

2. Those who have formerly seen Bhagavat, are able to believe in this matter. They will hear and practise (this law) respectfully and without pride, and skip for great joy.

3. Those who are either proud, vicious, or neglectful, find it difficult to believe in this law. Those who have seen Buddhas in former life, willingly hear such a teaching as this.

4. Neither Srāvakas nor Bodhisattvas are able to understand the holy thought (of Buddha), because it is just as if a man, blind from his birth, wishes to go to lead others.

5. The sea of wisdom of the Tathāgata is deep and wide, unlimited and bottomless; so that neither Srāvakas nor Pratyekabuddhas can measure it, but Buddha only understands it clearly.

6, 7. Let even all men, who may have perfectly attained to the Bodhi, and understood the sublime truth, being possessed of pure wisdom, think of the wisdom of Buddha for a million

唯 佛 獨 明 了	譬 如 從 生 盲	難 以 信 此 法	曾 ² 更 見 世 尊
假 ⁶ 使 一 切 人	欲 行 開 導 人	宿 世 見 諸 佛	則 能 信 此 事
具 足 皆 得 道	如 ⁵ 來 智 慧 海	樂 聽 如 是 教	謙 敬 聞 奉 行
淨 慧 知 本 空	深 廣 無 涯 底	聲 ⁴ 聞 或 菩 薩	踊 躍 大 歡 喜
億 劫 思 佛 智	二 乘 非 所 測	莫 能 究 聖 心	憍 ³ 慢 弊 懈 怠

of kalpas, and use their utmost power in their speech and explanation, yet they will not know the unlimitedness of Buddha's wisdom till the end of their life. Thus it is perfectly pure.

8. This life is very difficult to be obtained, and the appearance of Buddha in the world is also difficult to be met with, and men who have faith and wisdom are difficult (to be found); so that if they hear (this law), they must diligently seek for it.

9. If they, having heard the law, do not forget it, and having perceived (its deep meaning) respect it, and having obtained (its essence) rejoice greatly, they are my good and intimate friends. Therefore they ought to raise their own thoughts (for obtaining the Bodhi).

10. Even if the world is full of fire, yet they ought certainly to pass through it, and seek to hear the law. They will then certainly attain to the path of Buddha, and widely save (those who are in) the stream of birth and death.

設 ¹⁰	聞 ⁹	壽 ⁸	窮 ⁷
滿	法	命	力
世	能	甚	極
界	不	難	講
火	忘	得	說
必	見	佛	盡
過	敬	世	壽
要	得	亦	猶
聞	大	難	不
法	慶	值	知
會	則	人	佛
當	我	有	慧
成	善	信	無
佛	親	慧	邊
道	友	難	際
廣	是	若	如
濟	故	聞	是
生	當	精	致
死	發	進	清
流	意	求	淨

APPENDIX II.

THE SMALLER SUKHÂVATÎ-VYÛHA¹.

॥ नमः सर्वज्ञाय ॥

एवं मया श्रुतं । एकस्मिन्समये भगवाञ्श्रावस्त्यां विहरति
स्म जेतवनेऽनाथपिंडदस्यारामे महता भिक्षुसंघेन सार्धमर्धचयो-
दशभिर्भिक्षुशतैरभिज्ञानाभिज्ञातैः स्थविरैर्महाश्रावकैः सर्वैरर्हद्भिः ।
तद्यथा स्थविरैश्च शारिपुत्रेण महामौद्गल्यायनेन च महाका-
श्यपेन च महाकप्फियेन च महाकात्यायनेन च महाकौष्ठिलेन
च रेवतेन च शुद्धिपंचकेन च नंदेन चानंदेन च राहुलेन च
गवांपतिना च भरद्वाजेन च कालोदयिना च वसुलेन चानि-
रुद्धेन च । एतैश्चान्यैश्च संबहुलैर्महाश्रावकैः संबहुलैश्च बोधि-
सत्त्वैर्महासत्त्वैः । तद्यथा मंजुश्रिया च कुमारभूतेनाजितेन च
बोधिसत्त्वेन गंधहस्तिना च बोधिसत्त्वेन नित्योद्युक्तेन च बोधि-
सत्त्वेनानिस्त्रिप्रधुरेण च बोधिसत्त्वेन । एतैश्चान्यैश्च संबहुलैर्बोधि-
सत्त्वैर्महासत्त्वैः । शक्रेण च देवानामिंद्रेण ब्रह्मणा च सहांपतिना ।
एतैश्चान्यैश्च संबहुलैर्देवपुत्रयुतशतसहस्रैः ॥ १ ॥

¹ See Journal of the Royal Asiatic Society, 1880, pp. 181-186; Selected Essays, vol. ii. p. 348.

तत्र खलु भगवानायुष्मन्तं शारिपुत्रमामन्त्रयति स्म । अस्ति शारिपुत्र पश्चिमे दिग्भाग इतो बुद्धक्षेत्रं कीटिशतसहस्रं बुद्धक्षेत्राणामतिक्रम्य सुखावती नाम लोकधातुः । तत्रामितायुर्नाम तथागतोऽर्हन्सम्यक्संबुद्ध एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति । तत्किं मन्यसे शारिपुत्र केन कारणेन सा लोकधातुः सुखावतीत्युच्यते । तत्र खलु पुनः शारिपुत्र सुखावत्यां लोकधातौ नास्ति सत्त्वानां कायदुःखं न चित्तदुःखं अप्रमाणान्येव सुखकारणानि । तेन कारणेन सा लोकधातुः सुखावतीत्युच्यते ॥ २ ॥

पुनरपरं शारिपुत्र सुखावती लोकधातुः सप्तभिर्वेदिकाभिः सप्तभिस्ताल्पंक्तिभिः किंकिणीजालैश्च समलंकृता समन्ततोऽनुपरिक्षिप्ता चित्रा दर्शनीया चतुर्णां रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य । एवंप्रैः शारिपुत्र बुद्धक्षेत्रगुण्युहैः समलंकृतं तद्बुद्धक्षेत्रं ॥ ३ ॥

पुनरपरं शारिपुत्र सुखावत्यां लोकधातौ सप्तरत्नमयः पुष्करिण्यः । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य लोहितमुक्तस्याश्मगर्भस्य मुसारगल्बस्य सप्तमस्य रत्नस्य । अष्टांगोपेतवारिपरिपूर्णाः समतीर्थकाः काकपेया सुवर्णवालुकासंस्तृताः । तासु च पुष्करिणीषु समन्ताच्चतुर्दिशं चत्वारि सोपानानि चित्राणि दर्शनीयानि चतुर्णां रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य । तासां च पुष्करिणीनां समन्ताद्भ्रानवृक्षा जाताश्चित्रा दर्शनीया सप्तानां रत्नानां । तद्यथा सुवर्णस्य रूपस्य वैदूर्यस्य स्फटिकस्य लोहितमुक्तस्याश्मगर्भस्य मुसारगल्बस्य सप्तमस्य

रत्नस्य । तासु च पुष्करिणीषु संति पद्मानि जातानि नीलानि नीलवर्णानि नीलनिर्भासानि नीलनिदर्शनानि । पीतानि पीतवर्णानि पीतनिर्भासानि पीतनिदर्शनानि । लोहितानि लोहितवर्णानि लोहितनिर्भासानि लोहितनिदर्शनानि । अत्र दातान्यवदातवर्णान्यवदातनिर्भासान्यवदातनिदर्शनानि । चित्राणि चित्रवर्णानि चित्रनिर्भासानि चित्रनिदर्शनानि शकटचक्रप्रमाणपरिणाहानि । एवरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥४॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे नित्यप्रवादितानि दिव्यानि तूर्याणि सुवर्णवर्णा च महापृथिवी रमणीया । तत्र च बुद्धक्षेत्रे चिष्कृत्वो रात्रौ चिष्कृत्वो दिवसस्य पुष्पवर्षे प्रवर्षति दिव्यानां मांदारवपुष्पाणां । तत्र ये सत्त्वा उपपन्नास्त एकेन पुरोभक्तेन कोटिशतसहस्रं बुद्धानां वदंत्यन्याँल्लोकधातून्गत्वा । एकैकं च तथागतं कोटिशतसहस्राभिः पुष्पवृष्टिभिरभ्यवकीर्य पुनरपि तामेव लोकधातुमागच्छंति दिवाविहाराय । एवरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥५॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे संति हंसाः क्रींचा मयूराश्च । ते चिष्कृत्वो रात्रौ चिष्कृत्वो दिवसस्य संनिपत्य संगीतिं कुर्वन्ति स्म स्वकस्वकानि च रुतानि प्रथ्याहरन्ति । तेषां प्रथ्याहरतामिन्द्रियबलबोध्दंगशब्दो निश्चरति । तत्र तेषां मनुष्याणां तं शब्दं श्रुत्वा बुद्धमनसिकार उत्पद्यते धर्ममनसिकार उत्पद्यते संघमनसिकार उत्पद्यते ॥ तत्किं मन्यसे शारिपुत्र तिर्यग्योनिगतास्ते

सत्त्वाः । न पुनरेवं द्रष्टव्यं । तत्कस्माद्धेतोः । नामापि शारिपुत्र
तत्र बुद्धक्षेत्रे निरयाणां नास्ति तिर्यग्योनीनां यमलोकस्य
नास्ति । ते पुनः पक्षिसंघास्तेनामितायुषा तथागतेन निर्मिता
धर्मशब्दं निश्चारयन्ति । एवंपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रं ॥ ६ ॥

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे तासां च तालपंक्तीनां तेषां च
किंकिणीजालानां वातेरितानां वल्गुर्मनोः शब्दो निश्चरति ।
तद्यथापि नाम शारिपुत्र कोटिशतसहस्रांगिकस्य दिव्यस्य तूर्यस्य
चार्यैः संप्रवादितस्य वल्गुर्मनोः शब्दो निश्चरति एवमेव
शारिपुत्र तासां च तालपंक्तीनां तेषां च किंकिणीजालानां
वातेरितानां वल्गुर्मनोः शब्दो निश्चरति । तत्र तेषां मनुष्याणां
तं शब्दं श्रुत्वा बुद्धानुस्मृतिः काये संतिष्ठति धर्मानुस्मृतिः काये
संतिष्ठति संघानुस्मृतिः काये संतिष्ठति । एवंपैः शारिपुत्र
बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥ ७ ॥

तत्किं मन्यसे शारिपुत्र केन कारणेन स तथागतोऽमितायुर्ना-
मोच्यते । तस्य खलु पुनः शारिपुत्र तथागतस्य तेषां च मनुष्या-
णामपरिमितमायुःप्रमाणं । तेन कारणेन स तथागतोऽमिता-
युर्नामोच्यते । तस्य च शारिपुत्र तथागतस्य दश कल्पा अनुत्तरां
सम्यक्संबोधिमभिसंबुद्धस्य ॥ ८ ॥

तत्किं मन्यसे शारिपुत्र केन कारणेन स तथागतोऽमिताभो
नामोच्यते । तस्य खलु पुनः शारिपुत्र तथागतस्याभाप्रतिहता
सर्वबुद्धक्षेत्रेषु । तेन कारणेन स तथागतोऽमिताभो नामोच्यते ॥

तस्य च शारिपुत्र तथागतस्याप्रमेयः श्रावकसंघो येषां न सुकरं प्रमाणमाख्यातुं शुद्धानामर्हतां । एवरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥ ९॥

पुनरपरं शारिपुत्र येऽमितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपन्नाः शुद्धा बोधिसत्त्वा अविनिवर्तनीया एकजातिप्रतिबन्धास्तेषां शारिपुत्र बोधिसत्त्वानां न सुकरं प्रमाणमाख्यातुमन्यथाप्रमेयासंख्येया इति संख्यां गच्छन्ति ॥ तत्र खलु पुनः शारिपुत्र बुद्धक्षेत्रे सत्त्वैः प्रणिधानं कर्तव्यं । तत्कस्माच्चेतोः । यत्र हि नाम तथारूपैः सत्पुरुषैः सह समवधानं भवति । नावरमात्रकेण शारिपुत्र कुशलमूलेनामितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपद्यन्ते । यः कश्चिच्छारिपुत्र कुलपुत्रो वा कुलदुहिता वा तस्य भगवतोऽमितायुषस्तथागतस्य नामधेयं श्रोयति श्रुत्वा च मनसिकरिष्यति एकरात्रं वा द्विरात्रं वा त्रिरात्रं वा चतुरात्रं वा पंचरात्रं वा षड्रात्रं वा सप्तरात्रं वाविंशतिप्रचित्तो मनसिकरिष्यति यदा स कुलपुत्रो वा कुलदुहिता वा कालं करिष्यति तस्य कालं कुर्वतः सोऽमितायुस्तथागतः श्रावकसंघपरिवृतो बोधिसत्त्वगणपुरस्कृतः पुरतः स्थास्यति सोऽविपर्यस्तचित्तः कालं करिष्यति च । स कालं कृत्वा तस्यैवामितायुषस्तथागतस्य बुद्धक्षेत्रे सुखावत्यां लोकधातावुपपत्स्यते । तस्मात्तर्हि शारिपुत्र इदमर्थवशं संपश्यमान एवं वदामि सत्कृत्य कुलपुत्रेण वा कुलदुहित्रा वा तत्र बुद्धक्षेत्रे चित्तप्रणिधानं कर्तव्यं ॥ १० ॥

तद्यथापि नाम शारिपुत्र अहमेतर्हि तां परिकीर्तयामि एवमेव

शारिपुत्र पूर्वस्यां दिश्यक्षोभ्यो नाम तथागतो मेरुध्वजो नाम तथागतो महामेरुर्नाम तथागतो मेरुप्रभासो नाम तथागतो मंजुध्वजो नाम तथागत एवंप्रमुखाः शारिपुत्र पूर्वस्यां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धक्षेत्राणि जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वन्ति । प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम धर्मपर्यायं ॥ ११ ॥

एवं दक्षिणस्यां दिशि चंद्रसूर्यप्रदीपो नाम तथागतो यशःप्रभो नाम तथागतो महार्चिस्कंधो नाम तथागतो मेरुप्रदीपो नाम तथागतोऽनंतवीर्यो नाम तथागत एवंप्रमुखाः शारिपुत्र दक्षिणस्यां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धक्षेत्राणि जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वन्ति । प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम धर्मपर्यायं ॥ १२ ॥

एवं पश्चिमायां दिश्यमितायुर्नाम तथागतोऽमितस्कंधो नाम तथागतोऽमितध्वजो नाम तथागतो महाप्रभो नाम तथागतो महारत्नकेतुर्नाम तथागतः शुद्धरश्मिप्रभो नाम तथागत एवंप्रमुखाः शारिपुत्र पश्चिमायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धक्षेत्राणि जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वन्ति । प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम धर्मपर्यायं ॥ १३ ॥

एवमुत्तरायां दिशि महार्चिस्कंधो नाम तथागतो वैश्वानरनिर्घोषो नाम तथागतो दुंदुभिस्वरनिर्घोषो नाम तथागतो

दुष्प्रधर्षो नाम तथागत आदित्यसंभवो नाम तथागतो जलेनि-
प्रभो नाम तथागतः प्रभाकरो नाम तथागत एवंप्रमुखा शारि-
पुत्रोत्तरायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्व-
कानि बुद्धक्षेत्राणि जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वति ।
प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम
धर्मपर्यायं ॥ १४ ॥

एवमधस्तायां दिशि सिंहो नाम तथागतो यशो नाम तथा-
गतो यशःप्रभासो नाम तथागतो धर्मो नाम तथागतो धर्मधरो
नाम तथागतो धर्मध्वजो नाम तथागत एवंप्रमुखाः शारिपुत्रा-
धस्तायां दिशि गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्व-
कानि बुद्धक्षेत्राणि जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वति ।
प्रतीयथ यूयमिदमचिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम
धर्मपर्यायं ॥ १५ ॥

एवमुपरिष्ठायां दिशि ब्रह्मघोषो नाम तथागतो नक्षत्रराजो
नाम तथागत इन्द्रकेतुध्वजराजो नाम तथागतो गंधोत्तमो नाम
तथागतो गंधप्रभासो नाम तथागतो महार्चिस्कंधो नाम तथा-
गतो रत्नकुसुमसंपुष्पितगात्रो नाम तथागतः सालेंद्रराजो नाम
तथागतो रत्नोत्पलश्रीर्नाम तथागतः सर्वार्थदर्शो नाम तथागतः
सुमेरुकल्पो नाम तथागत एवंप्रमुखाः शारिपुत्रोपरिष्ठायां दिशि
गंगानदीवालुकोपमा बुद्धा भगवंतः स्वकस्वकानि बुद्धक्षेत्राणि
जिह्नेन्द्रियेण संच्छादयित्वा निर्वेठनं कुर्वति । प्रतीयथ यूयमिदम-
चिंत्यगुणपरिकीर्तनं सर्वबुद्धपरियहं नाम धर्मपर्यायं ॥ १६ ॥

तत्किं मन्यसे शारिपुत्र केन कारणेनायं धर्मपर्यायः सर्वबुद्ध-परियहो नामोच्यते । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वास्य धर्मपर्यायस्य नामधेयं श्रोथन्ति तेषां च बुद्धानां भगवतां नामधेयं धारयिष्यन्ति सर्वे ते बुद्धपरिगृहीता भविष्यन्त्यविनिवर्तनीयाश्च भविष्यन्त्यनुत्तरायां सम्यक्संबोधौ । तस्मात्तर्हि शारिपुत्र श्रद्धाध्वं प्रतीयथ माकांक्षयथ मम च तेषां च बुद्धानां भगवतां । ये केचिच्छारिपुत्र कुलपुत्रा वा कुलदुहितरो वा तस्य भगवतोऽमितायुषस्तथागतस्य बुद्धक्षेत्रे चित्तप्रणिधानं करिष्यन्ति कृतं वा कुर्वन्ति वा सर्वे तेऽविनिवर्तनीया भविष्यन्त्यनुत्तरायां सम्यक्संबोधौ तत्र च बुद्धक्षेत्रे उपपत्स्यंत्युपपन्ना वोपपद्यन्ति वा । तस्मात्तर्हि शारिपुत्र श्राद्धैः कुलपुत्रैः कुलदुहितृभिश्च तत्र बुद्धक्षेत्रे चित्तप्रणिधिस्तृप्तादयितव्यः ॥ १७ ॥

तद्यथापि नाम शारिपुत्राहमेतर्हि तेषां बुद्धानां भगवतामेवमचिंत्यगुणान्परिकीर्तयामि एवमेव शारिपुत्र ममापि ते बुद्धा भगवन्त एवमचिंत्यगुणान्परिकीर्तयन्ति । सुदुष्करं भगवता शाक्यमुनिना शाक्याधिराजेन कृतं । सहायां लोकधातावनुत्तरां सम्यक्संबोधिमभिसंबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः कल्पकषाये सत्त्वकषाये दृष्टिकषाये आयुष्कषाये क्लेशकषाये ॥ १८ ॥

तन्ममापि शारिपुत्र परमदुष्करं यन्मया सहायां लोकधातावनुत्तरां सम्यक्संबोधिमभिसंबुध्य सर्वलोकविप्रत्ययनीयो धर्मो देशितः सत्त्वकषाये दृष्टिकषाये क्लेशकषाये आयुष्कषाये कल्पकषाये ॥ १९ ॥

इदमवोचन्नगवानात्मनाः । आयुष्माञ्शरिपुत्रस्ते च भिक्षु-
वस्ते च बोधिसत्त्वाः सदेवमानुषासुरगंधर्वश्च लोको भगवतो
भाषितमभ्यनन्दन् ॥२०॥

॥ सुखावतीष्यूहो नाम महायानसूत्रं ॥

Anecdota Oxoniensia

TEXTS, DOCUMENTS, AND EXTRACTS

CHIEFLY FROM

MANUSCRIPTS IN THE BODLEIAN

AND OTHER

OXFORD LIBRARIES

ARYAN SERIES. VOL. I—PART III

THE ANCIENT PALM-LEAVES

CONTAINING THE PRAGŪĀ-PĀRAMITĀ-HRĪDAYA-SŪTRA
AND THE USHNĪSHA-VIGAYA-DHĀRAMĪ

EDITED BY

F. MAX MÜLLER AND BUNYIU NANJIO

WITH AN APPENDIX BY

G. BÜHLER



Oxford

AT THE CLARENDON PRESS

1884

[*All rights reserved*]

THE ANCIENT PALM-LEAVES

CONTAINING THE

PRAGÑĀ-PĀRAMITĀ-HR/DAYA-SŪTRA

AND THE

USHVĪSHA-VIGAYA-DHĀRAMĪ

EDITED BY

F. MAX MÜLLER, M.A.

..

AND

BUNYIU NANJIO, Hon. M.A., Oxon.

PRIEST OF THE EASTERN HONGWANZI IN JAPAN

WITH AN APPENDIX BY

PROFESSOR G. BÜHLER, C. I. E.



Oxford

AT THE CLARENDON PRESS

1884

[*All rights reserved*]

III.

THE ANCIENT PALM-LEAVES

CONTAINING

THE PRAGŪĀ-PĀRAMITĀ-HRĪDAYA-SŪTRA

AND

THE UŠMĪSHA-VIGAYA-DHĀRAMĪ.

[III. 3.]

CONTENTS.

	PAGE
I. The Ancient Palm-leaves	3
Pragñā-pāramitā-hṛīdaya-sūtra	5
Ushṇīsha-vigaya-dhāraṇī	9
II. Ziogon's Copy of the Ancient Palm-leaves	12
Ziogon's Note	13
Pragñā-pāramitā-hṛīdaya-sūtra	17
Ushṇīsha-vigaya-dhāraṇī	22
III. Text of Pragñā-pāramitā-hṛīdaya-sūtra as published in Japan	27
IV. Text of Ushṇīsha-vigaya-dhāraṇī as engraved on inscriptions	31
V. The Two Texts of the Pragñā-pāramitā-hṛīdaya-sūtra	48
Shorter Text restored	48
Larger Text restored	51
Translation of the Larger Pragñāpāramitā	55
Appendix : Palaeographical Remarks on the Horiuzi Palm-leaf MSS., by G. Bühler	63

Tables :—

- I. The Two Palm-leaves, preserved since 609 A. D. in the Monastery, Horiuzi, photographed at Tokio, and sent to Professor Max Müller in 1883.
- II. Facsimile of the Two Palm-leaves of Horiuzi, from the Asharagio.
- III. Facsimile of the Two Palm-leaves of Horiuzi, sent to Professor Max Müller in 1880.
- IV. 1, 2, 3. Photograph of Ziogon's Copy of the Old Palm-leaves of Horiuzi, dated A. D. 1694; sent to Professor Max Müller in 1883.
- V. Impression of a Stone Tablet in the Asakusa Temple at Yedo; sent to Professor Max Müller by Mr. A. Wylie in 1882.
- VI. Table of Alphabets, by G. Bühler.

THE ANCIENT PALM-LEAVES.

I.

IN the Introduction to my edition of the text of the *Vagrakṣhedikā*, in the First Part of the First Volume of the *Āryan Series of the Anecdota Oxoniensia*, I gave a detailed account of the discovery of two ancient palm-leaves, which had been in the possession of the Monastery of *Hōriuzi* ever since the year 609 A. D., and which are therefore, so far as we know at present, the oldest Sanskrit MS. now existing anywhere. I also explained the difficulties which seemed for a time to make it impossible to gain access to these manuscripts. I received indeed, thanks to the kind interest taken in the matter by the late *Iwakura Tomomi*, the Minister of the Mikado, and by *Mr. Satow*, the Secretary to the English Legation at Yedo, various facsimiles of these palm-leaves. But as the chief interest of these ancient documents was archæological, inasmuch as they supplied us with the earliest specimen of a Sanskrit alphabet used for literary purposes, I felt that, as in the case of an ancient inscription, nothing would satisfy the demands of Sanskrit scholarship except a perfect photograph of the original.

After considerable delay these photographs have at last come to hand, and I believe that they have been reproduced with so much accuracy that, for all practical purposes, the autotype copies are as good as the originals. The originals have, of course, suffered, partly on the margin, which with palm-leaves is always exposed to damage, partly by the fading of the ink. Fortunately, however, we possess several independent copies, three of which have likewise been reproduced by the photographic and autotype process.

The first, marked No. II, is a photograph of a facsimile, published in the *Asharagio*, a book which has been fully described in *Mr. Bunyiu*

Nanjio's 'Catalogue of Japanese Books and MSS. in the Bodleian Library,' No. 46.

The second, marked No. III, is a photograph of a facsimile which was executed for me in Japan by order of the late Minister Iwakura Tomomi, and which for some time I thought would be the nearest approach to the original which we were likely to obtain in Europe.

Now that we have the photograph of the original, it will be seen that in several cases the facsimile (No. III), made for me on purpose, is really less accurate than the copy published in the Asharagio. It reads, for instance, चर्या instead of चर्या, तद्रूप instead of तद्रूपं, अनुत्पत्ता instead of अनुत्पत्ता, नग instead of नाग, हान instead of हानं, प्रनमनः instead of प्रहसनः, सगते for संगते, etc. These differences may seem of small importance, but they serve to show that, to a well-trained eye, there was more to be seen in the original palm-leaves, at the time when the facsimile was taken, than the copyist was able to discover. We must not forget that the copyist was not a Sanskrit scholar, and therefore did not always know what to look for. This, though for some purposes a useful defect, is a serious impediment in deciphering such a text as the *Pragñā-pāramitā-hṛīdaya-sūtra* and the *Ushṛīsha-vigaya-dhāraṇī*. I am well aware that many letters in the original would have been doubtful or altogether illegible to us, that is, to myself and my fellow-worker, Mr. Bunyiu Nanjio, if we had not known what letters to look for; but we have put down no letters as visible in the original palm-leaves, unless we felt quite certain that the little which was visible of them admitted of no other interpretation but that which we put on it. We know for certain what Ziogon read in the ancient palm-leaves, because we have not only his copy, but his transliteration also. In the palm-leaves themselves and in the other copies taken of them, several letters remain doubtful, of course, and scholars will always differ as to their exact value.

The following pages contain the text as still legible on the palm-leaves (No. I), the copy published in the Asharagio (No. II), and the facsimile sent to me by Iwakura Tomomi (No. III). For convenience sake I have added in the first line the text of Ziogon's copy, on which see pp. 17-26 :—

PRAGÑĀ-PĀRAMITĀ-HR/DAYA-SŪTRA.

- Ziogon's Copy: ॐ नमस्सर्वज्ञाय आर्यावलोकितेश्वर¹ बोधिसत्वो
 I. Palm-leaf: - नमस्सर्वज्ञाय आर्यावलोकितेश्वर बोधिसत्वो
 II. Asharagio: ॐ नमस्सर्वज्ञाय आर्यावलोकितेश्वर बोधिसत्वो
 III. Facsimile: ॐ नमस्सर्वज्ञाय आर्यावलोकितेश्वर बोधिसत्वो

गभीरं प्रज्ञापारमितायं चर्यां चरमानो व्यावलीकयति स्म पंच
 गभीरं प्रज्ञापारमितायं² चर्यां चर - - व्यव - कयति स्म पंच
 गभीरं प्रज्ञापारमितायं चर्यां चरपानो व्य - - कयति स्म पंच
 गभीरं प्रज्ञापारमितायं चर्यां चरपानो व्य - - कयति स्म पंच

स्कन्धास्ताश्च स्वभावशून्यं पस्यति स्म इह शारिपुत्र रूपं शून्यता
 स्कन्धा - च स्वभा - - - -³ति स्म इह शारिपुत्र रूपं शून्यता
 स्कन्धा - च स्वभावशून्यं प - ति स्म इह शारिपुत्र रूपं शून्यता
 स्कन्धा - च स्वभावशून्यं प - ति स्म इह शारिपुत्र रूपं शून्यता

शून्यतैव रूपं रूपान्न पृथक् शून्यता शून्यताया न पृथग्रूपं यदूपं
 शून्यतैव रूपं रूपान्न पृथक् शून्यता - न्यताया न पृथग्रूपं यदूपं
 शून्यतैव रूपं रूपान्न पृथ - शून्यता शून्यताया न पृथग्रूपं यदूपं
 शून्यतैव रूपं रूपान्न पृथ - शून्यता शून्यताया न पृथग्रूपं यदूपं

¹ व and ष are not distinguished.

² Where the four MSS. differ from each other a small line has been placed beneath the letters.

³ This marks the ending of the lines in the MS.

सा शून्यता या शून्यता तद्रूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तद्रूपं एवमेव वेद॥नासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तद्रूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-
 सा शून्यता या शून्यता तद्रूपं एवमेव वेदनासंज्ञासंस्कारविज्ञा-

नानि इह शरिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना युनिरूढा
 नानि इह शरिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना अनिरूढा
 नानि इह शरिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना युनिरूढा
 नानि इह शरिपुत्र सर्वधर्मा शून्यतालक्षणा अनुत्पन्ना युनिरूढा

अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र - - -॥या
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां
 अमलाविमला नोना न परिपूर्णा तस्माच्छारिपुत्र शून्यतायां

न रूपं न वेदना संज्ञा ना संस्कारा न विज्ञानि न चक्षुश्रोत्र-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्रोत्र-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्रोत्र-
 न रूपं न वेदना संज्ञा न संस्कारा न विज्ञानि न चक्षुश्रोत्र-

घ्राणजिह्वाकायमनोङ्घ्रि न रूपं शब्दगन्धरसस्पर्शव्यधर्मा न
 घ्राणजिह्वाकायमनोङ्घ्रि न रूपं शब्दगन्धरसस्पर्शव्यधर्मा न
 घ्राणजिह्वाकायमनोङ्घ्रि न रूपं शब्दगन्धरसस्पर्शव्यधर्मा न
 घ्राणजिह्वाकायमनोङ्घ्रि न रूपं शब्दगन्धरसस्पर्शव्यधर्मा न

¹ The vowel is slightly visible.

² Looks almost like य.

चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न '॥नोधा' न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो
 चक्षुर्धातु यावन्न मनोधातु न विद्या नाविद्या न विद्याक्षयो

न विद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
 नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
 नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-
 नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःख-

समुदयनिरोधमार्गं न ज्ञानं न प्राप्तिं बोधिसत्वस्य प्रज्ञापार-
 समुदयनिरोधमार्गं न ज्ञानं न प्राप्तिं बोधिसत्वस्य प्रज्ञापार-
 समुदयनिरोधमार्गं न ज्ञानं न प्राप्तिं बोधिसत्वस्य प्रज्ञापार-
 समुदयनिरोधमार्गं न ज्ञानं न प्राप्तिं बोधिसत्वस्य प्रज्ञापार-

मितामाश्रुत्या विहरति चित्तवरणः चित्तावरणनास्तित्वादचस्तो
 मि॥तामाश्रुत्य विहरति चित्तवरणः चित्तावरणनास्तित्वादचस्तो
 मितामाश्रुत्ये विहरति चित्तवरणः चित्तावरणनास्तित्वादचस्तो
 मितामाश्रुत्य विहरति चित्तवरणः चित्तावरणनास्तित्वादचस्तो

विपद्यसातिक्रान्तः तिष्ठनिर्वाणः अध्वयवस्थिता सर्वबुद्धाः
 विपर्यासातिक्रान्तः निष्ठनिर्वाणः अध्वयवस्थिता सर्वबुद्धाः
 विपर्यासातिक्रान्तः ति-निर्वाणः अध्वयवस्थिता सर्वबुद्धाः
 विपर्यासातिक्रान्तः ति-निर्वाणः अध्वयवस्थिता सर्वबुद्धाः

¹ न can easily be read न.

प्रज्ञापारमितामाशुन्यानुत्तरां सम्यक्संबोधिमभिसंबुद्धा तस्मा
 प्रज्ञापारमितामाशुन्यानुत्तरां सम्य - - - - - ॥ - - - - - स्मा
 प्रज्ञापारमितामाशुन्यानुत्तरा सय्य - बोधिमभि - - - - - स्मा
 प्रज्ञापारमितामाशुन्यानुत्तरा सय्य - बोधिमभि - - - - - स्मा

ज्ञातव्यं प्रज्ञापारमितामहामंचो महाविद्यामंचः अनुत्तरमंच
 ज्ञातव्यं प्रज्ञापारमितामहामंचो महाविद्यामंचः अनुत्तरमंच
 ज्ञातव्यं प्रज्ञापारमितामहामंचो महाविद्यामंचः अनुत्तरमंच
 ज्ञातव्यं प्रज्ञापारमितामहामंचो महाविद्यामंचः अनुत्तरमंच

असमसममंच सर्वदुःखप्रशमनः सत्यममिथ्यत्वात् प्रज्ञापारमि-
 असमसममंच सर्वदुःखप्रशमनः सत्यममिथ्यत्वात् प्रज्ञापारमि-
 असमसममंच स - - - - - प्रशमनः सत्यममिथ्यत्वा - प्रज्ञापारमि-
 असमसममंच स - - - - - प्रशमनः सत्यममिथ्यत्वा - प्रज्ञापारमि-

तायामुक्ती मंचः तद्यथा गते गते पारगते पारसंगते बोधि
 तायामुक्ती मंचः तद्यथा गत गते पारगते पारसंगते बोधि
 तायामुक्ती मंचः तद्यथा गत गते पार - ते पारसंगते बोधि
 तायामुक्ती मंचः तद्यथा गत गते पार - ते पारसंगते बोधि

स्वाहा ॥ प्रज्ञापारमितहय समप्ता

स्वाहा ॥ ॥ प्रज्ञा - - - - - ॥

स्वाहा ॥ ॥ प्रज्ञापारमितहय शमप्ता

स्वाहा ॥ ॥ प्रज्ञापारमितहय शमप्ता

¹ Second Leaf begins.

USHMĪSHA-VIGAYA-DHĀRANĪ.

- ~ नमस्त्रैलोक्यप्रतिविसिष्टाय बुद्धाय भगवते तद्यथा ओं
 I. ~ नमस्त्रैल - प्रतिविसिष्टाय बुद्धाय भगवते तद्यथा ओं
 II. ~ नमस्त्रैल - प्रतिविसिष्टाय - - य - ग - ते - द्यथा ओं
 III. ~ नमस्त्रैल - प्रतिविसिष्टाय - - य - ग - ते - द्यथा ओं

विसोधय सम समन्तावभासस्फरणगतिगहनस्वभावशुद्धे अभि-
विसोधय सम समन्तावभासस्फरणगतिगहनस्वभावशुद्धे अभि-
तिसोधय सम समन्तावभास - रणगतिगहनस्वकावशुद्धे अभि-
तिसोधय सम समन्तावभास - रणगतिगहनस्वभावशुद्धे अभि-
 षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्तारणे शोधय
 षिंचतु मां सुगतवचनाम् - ि - ॥ - हरा हरा आयुःसंन्तारणे शोधय
 षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्तारणे शोधय
 षिंचतु मां सुगतवचनामृताभिषेकै हरा हरा आयःसंन्तारणे शोधय
 शोधय गगनविमुद्धे उष्णीषविजयमुद्धे सहस्ररम्यसंचोदिते सर्व-
 शोधय गगनविमुद्धे उष्णीषविजयमुद्धे सहस्ररस्मिसंचोदिते सर्व-
 शोधय गगनविमुद्धे उष्णीषविजयमुद्धे सहस्ररस्मिसंचादिते सव-
 शोधय गगनविमुद्धे उष्णीषविजयमुद्धे सहस्ररस्मिसंचादिते सव-
 तथागताधिष्ठानाधिष्ठितमुद्रे वज्रकायसंहतनमुद्धे सर्ववरणविमुद्धे
 तथागताधिष्ठानाधिष्ठितमुद्रे वज्रकायसंहत - सु - ॥ स - वरणविमुद्धे
 त - गता - धानाधिष्ठितमुद्रे वज्रकायसंहतनमुद्धे स - वरणविमुद्धे
 त - गत - धानाधिष्ठितमुद्रे वज्रकायसंहतनमुद्धे स - वरणविमुद्धे

प्रतिनिवर्तय आयुसुद्धे समयाधिष्ठिते मनि मनि तथाता भूत-
 प्रतिनिवर्तय आयुसुद्धे समयाधिष्ठिते मनि मनि तथाता भूत-
 प्रतिनिवर्तय आयुसुद्धे समयाधिष्ठिते मनि मनि त - तुा - त-
 प्रतिनिवर्तय आयुसुद्धे समयाधिष्ठिते मनि मनि त - तुा - त-

कोटिपरिसुद्धे विस्फुटबुद्धिशुद्धे जय जय विजय स्मर सर्वबुद्धा-
 कोटिपरिसुद्धे विस्फुटबुद्धिसुद्धे जय जय विजय स्मर सर्व-॥द्धा-
 - टिपरिसुद्धे वि - टबुद्धि - द्धे जय जय विजय स्मर सर्वबुद्धा-
 - टिपरिसुद्धे वि - टबुद्धि - द्धे जय जय विजय स्मर सर्वबुद्धा-

धिष्ठितसुद्धे वज्रे वज्रगर्भे वज्रं भवतु मम सर्वसत्वानां च काय-
 धिष्ठितसुद्धे वज्रे वज्रगर्भे वज्रं भवतु मम सर्वसत्वानां च काय-
 धिष्ठितसुद्धे - - वज्रग - वज्रं भवतु मम स - सत्वानां च काय-
 धिष्ठितसुद्धे - - वज्रग - वज्रं भवतु मम स - सत्वाना च हाय-

विसुद्धे सर्वगतिपरिसुद्धे सर्वतथागतसमास्वासाधिष्ठिते बुध्य
 विसुद्धे सर्वगतिपरिसुद्धे सर्वतथागतासमास्वासाधिष्ठिते बुध्य
 वि - द्ध सवगतिपरिसुद्धे स - त - गतासमास्वासाधिष्ठिते बुध्य
 वि - द्ध सवगतिपरिसुद्धे स - त - गतासमास्वासाधिष्ठिते बुध्य

बुध्य बोधय विबोधय सोध्य विसोध्य सर्वकर्मवरणानि सम
 बुध्य - - - वि - - - - - ॥ विसोध्य सर्वकर्मवरणानि सम
 बुध्य बोधय विबोधय साध्य विसोध्य स - कर्मवरणानि सम
 बुध्य बोधय विबोधय साध्य विसोध्य स - कर्मवरणानि सम

समन्तपरिसुद्धे सर्वतथागताधिष्ठानाधिष्ठिते स्वाहा ॥ उष्णी-
 समन्तपरिसुद्धे सर्वतथागताधिष्ठानाधिष्ठिते स्वाहा ॥:॥ उष्णी-
 समन्तपरिसुद्धे स-त-गताधिष्ठानाधिष्ठिते स्वाहा ॥:॥ उष्णी-
 समन्तपरिसुद्धे स-त-गताधिष्ठानाधिष्ठिते स्वाहा ॥:॥ उष्णी-

षविजयथारनि समन्ता ❀ ❀ ॥:॥
 षविजयधोरनि समन्त - - - ॥
 षविजयधोरनि समन्ता ❀ ❀ ॥
 षविजयधोरनि समन्ता ❀ ❀ ॥

~ सिद्धं अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः
 ~ सिद्धं अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः
 ~ सिद्धं अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः
 ~ सिद्धं अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ
 क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण - थ - ध न - फ
 क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त - - ध न प फ
 क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त - - ध न प फ

व भ म य र ल व श ष स ह स्त्रं ष ॥
 - - म - - - - - - - - ॥
 व भ म य र ल - श ष स ह स्त्रं ष ॥
 व भ म य र ल - श ष स ह स्त्रं ष ॥

¹ Or वा.

II.

ZIOGON'S COPY OF THE ANCIENT PALM-LEAVES,
MADE IN 1694.

A most valuable help for restoring the text of the *Pragñā-pāramitā-hṛīdaya-sūtra* and the *Ushnīṣa-dhāraṇī*, such as it was and could still be read towards the end of the seventeenth century, is found in a copy made by *Ziogon* in 1694. Of this, too, I had received several facsimiles which I refrained from publishing, hoping in time to receive an accurate photograph. This hope has at last been fulfilled, and in the reproduction of that photograph (No. IV, 1, 2, 3) scholars have now as good a substitute of the original as it is possible to produce. How this copy came to be made may best be stated in *Ziogon's* own words, as translated by Mr. Bunyiu Nanjio.

ZIOGON'S NOTE.

FROM the time I was very young, I had my mind bent considerably on the Hidden Doctrine ('Guhya-yâna'). When grown up, I went to see many teachers, and inquired after the depth and fulness (of its meanings). They all said, that unless a learner of the Doctrine of Yoga studied the Sanskrit texts so as to be able to make the form and sound and meaning (of the letters or words) clear, he would not reach the hall and inner apartment (of the Doctrine). Therefore I have searched everywhere, and studied Sanskrit intensely, and in some degree understood the sound and form and meaning (of the letters or words). But on account of a wide difference of customs and habits between India and Japan, the (Sanskrit) letters still remained difficult to be corrected, just as if one were looking at the great ocean, and facing (the sea-god) Ziaku.

余自弱小頗志密乘長參諸師扣問底蘊僉言瑜
伽學者自非考索梵文詳形音義不克臻其堂奧
於是周訪博探專攻梵學音韻粗曉相義稍通然
以西竺東嶠風俗迥阻字源難正望洋向若粵大

Now then in the treasure-house of the monastery of Hô-riu-zi in the province of Yamato, there have been kept two palm-leaves, handed down from Central India. They contain the Sanskrit text of the Shin-gio or the (Pragñâ-pâramitâ-) hridaya-sûtra, and of the Butsu-kiô-son-shio or the Buddhoshastha-vigaya (-dhâranî), and the Fourteen (sic) Sounds of the Siddha (or alphabet).

In this year (A. D. 1694) I have unexpectedly been able to see them. This opportunity suits my original desire very well, and my joy is immeasurable, so much so that I cannot help dancing with delight. Then wiping my sick eyes and sitting at the bright window, I ventured to consider the right and left sides and the heads and tails of each letter; and I felt pretty sure the letters might be copied out somewhat after the original form. Thereupon I have made a copy without regarding the softness of a hare's hair (of a writing-brush), and then added parallel comments (i. e. transliterations both in Chinese and Japanese, and a translation in Chinese), and pointed out the begin-

和州法隆寺寶庫舊藏中天貝多兩片乃是心經梵言佛頂尊勝
 及悉曇十四音也今茲不揣得遇覽之甚愜素願歡喜無量拈踊
 胃措斯則拭病日向明臆強推偏傍尋覓首尾旋得認著少應做
 像遂使不揆柔兔卒膺一本更加對註朱點句義以貽后昆殊恨

ning of each word (lit. line, pada) with red¹; thus I have to leave my copy to future generations. As the power of the writing in the original is strong and firm, like the flying of a dragon and the running of a lion, I have only regretted that my copy should not escape being ridiculed, as when one has drawn a tiger and it only turns out to resemble a dog (i. e. an unsuccessful imitation).

Written by Shaku Ziogon, a *Sramāṇa* of the Rei-un monastery in the Eastern capital (then Yedo, now Tokio), on the fourteenth of the tenth lunar month, in the seventh year of the Gen-rōku period (A. D. 1694), the cycle *Kō-zutsu* (*Kiā-hsü*).

沙門釋淨嚴書并跋
 元祿第七龍集甲戌十月未望東都靈雲
 狗之諂告
 原本筆力遒勁龍飛獅奔故未免畫虎類

ADDITIONAL NOTES.

1. In the Shin-gio or the *Hṛidaya-sūtra*, whenever there is a doubt about an omission or a wrong letter, I have pointed it out.

2. The text of the *Son-shio-dhāraṇī* for the most part agrees with

一尊勝陀羅
 則點示之
 疑有脫誤
 一心經之中

¹ This red point is replaced by a small asterisk in the following pages.

all the eight Chinese transliterations by Buddhapāla (No. 348, A. D. 676), To Kô-i (Tu Hhiñ-i, No. 349, A. D. 679), Divākara—two versions (Nos. 351, 352, A. D. 682)—Gi-zio (I-tsiñ, No. 350, A. D. 710), Mu-i (Subhakarasiṃha, A. D. 716–735), Fu-ku (Amoghavagra, A. D. 741–774, of the Thán dynasty, A. D. 618–907), and Hô-ten (Dharma-deva(?), No. 796 or 871, A. D. 973–981) of the Suñ dynasty of the Kào family (A. D. 960–1127); though it is still not certain which transliterator used this text.

3. Among the Mo-ta (i. e. Mâtra or vowels) of the Fourteen Sounds (of Siddha), the four letters of *ri* etc. (*ri*, *li*, *li*) are added. It shows that these are the Brahma letters of Central India.

Written again by ZIAGON.

尼校于佛陀波利杜行豎地婆訶羅二本義淨無畏
 不空趙宋法天八本悉皆大同小異未詳誰譯本
 一十四音則麼多之中加紇里等四文知是中天竺梵
 字也
 淨嚴重識

ZIOGON'S COPY
OF THE PRAGÑĀ-PĀRAMITĀ-HR/DAYA-SŪTRA
AND THE UŚHĪSHA-VIGAYA-DHĀRAMĪ,

MADE IN 1694.

PRAGÑĀ-PĀRAMITĀ-HR/DAYA-SŪTRA.

LEAF 1.

Shin-gio-bon-hon (i. e. the Sanskrit text of the *Hṛidaya-sūtra*).

◡ is a different form of the letter इ i, and it means a root or origin.

Sanskrit Text.	नमस्सर्वज्ञाय	आर्यवलोकितेश्वर
Transliteration.	Namas sarvaḡñĀya	āryāvalokitesvara
Chinese Transliteration.	*Na-ma *satsu-baku-*niyaku-ya	*ā-riyā-*baku-rō-ki-tei-*shibaku-ra
Japanese Transliteration.	Nau-ma sara-ba-siya-ya	ā-riyaa-ba-rō-ki-tei-shimuba-ra
Translation.	Respect to the all-wise	holy looking on Lord

बोधिसत्वो	गम्भीरं	प्रज्ञापारमितायं
vodhisatvo	gambhīram	praḡñĀpāramitāyam
*bo-dai-satsu-tanbaku	*ken-bi-ran	*hatsura-niyaku-*hā-ra-mitsu-tā-yen
bou-gi-satsu (or sa)-toba	gen-bi-ran	hara-siya-hā-ra-mi-tā-yen
bodhisattva	deep	praḡñĀ ('wisdom') other shore arrival

शरी	शरमानो	व्यावलोकयति	सुम
śaryām	śaramāno	vyāvalokayati	sma
*sha-riyēn	*sha-ra-*mā-nu	hei-*baku-rō-ka-ya-tei	*satsuma
shiya-riyēn	shiya-ra-mā-do	biyaa-ba-rō-kiya-ya-ñi	sanma
practice	one who practises shining	looked on	

पञ्चस्कन्धास्ताश्च	स्वभावशून्यं	पश्यति
pañcaskandhās tāś śa	svabhāvasūnyam	pasyati
han-sha-*satsuken-dā-*satsutā-shitsusha	*satsubaku-bā-baku-*shū-ñin	hatsu-sen-tei
han-shiya-soken-dā-satā-shitsushiya	soba-bāmu-ba-shiyū-niyen	ha-sen-ñi
five bundles such like	self-nature all empty	

D

[III. 3.]

स्म	इह	शा-
sma	iha	sâ-
*satsuma	i-ka	*shâ-
sanma	i-ka	shiyâ-

He speaks to

LEAF 2.

रिपुत्र	रूपं	शून्यता	शून्यतेव	रूपं
riputra	rûpam	sûnyatâ	sûnyataiva	rûpam
ri-fu-tanra	*rô-han	*shû-kin-tâ	*shû-kin-tei-"baku	*ro-han
ri-ho-tara	rô-han	shiyû-niyen-tâ	shiyû-niyen-tei-ba ('yeiba')	ro-han
body-son	colour	empty	empty indeed	colour
रूपान्	पृथक् ¹	शून्यता	शून्यताया	न
rûpân na	prîthak	sûnyatâ	sûnyatâya	na
*rô-han *na	hatsuri-datsu	*shû-kin-tâ	*shû-kin-tâ-yâ	*na
rô-han nau	hari-da	shiyû-niyen-tâ	shiyû-niyen-tâ-yâ	nau
colour not	different	empty	empty	not
पृथग्	यद्	सा	शून्यता	या
prîthag	yad	sâ	sûnyatâ	yâ
rûpam	rûpam	sâtsu	shû-kin-tâ	yâ
hatsuri-datsu-*garo-han	ya-"dotsu-han	sâ	shiyû-niyen-tâ	yâ
hari-da-giyaro-han	ya-dotsu (or dorô)-han		indeed empty	
different colour	colour			
शून्यता	तद्रूपं	एवमेव	वेदाना	
sûnyatâ	tad rûpam	evam eva	vedanâ	
*shû-kin-tâ	*ta-dotsu-han	*yei-baku-mei-batsu	*heki-na-na	
shiyû-niyen-tâ	ta-dotsu (or dorô)-han	yei-ba-mei-ba	bei-da-nau	
empty	indeed colour	thus	perception	
संज्ञा	संस्कार	विज्ञा-		
sañjñâ	samskâra	vijñâ-		
*san-niyaku	*san-sokuka-ra	*bi-niyaku-		
san-siya	san-sokiya-ra	bi-siya-		
thought	action	knowledge also		

LEAF 3.

नानि	इह	ज्ञारिपुत्र	सर्वधर्मा	शून्यता
nâni	iha	sâriputra	sarvadharmâ	sûnyatâ
nâ-ni	*i-ka	*shâ-ri-fu-tanra	*satsu-baku-"datsu-mâ	*shû-kin-tâ
nâu-ni	i-ka	shiyâ-ri-ho-tara	sara-ba-dara-mâ	shiyû-niyen-tâ
	He speaks to	body-son	all laws	empty

¹ This letter क् is doubtful, and probably superfluous.—MS. note.

लक्षणा lakṣhaṇā *raku-sha-ni raki-shiya-ni form	अनुत्पन्ना anutpannā *a-nu-tanhatsu-no a-do-tahan-nāu not-born	यु (for अ ?) निरुद्धा yu (for a ?) nirūddhā *yu ni-rô-da yu ni-rô-da not-annihilated	अमलाविमला amalāvimalā *a-ma-rā*bi-ma-rā a-ma-rābi-ma-raa not-dirty not-pure
नोना nonā *nô-nā dô-nāu not-decreasing	न परिपूर्या na paripūrṇā *na hatsu-ri-ho-ranā nau ha-ri-ho-randā not-increasing	तस्माच्चारिपुत्र tasmācchāripuṭra *tan-satsumā *shā-ri-fu-tanra ta-samā shiyā-ri-ho-tara therefore body-son	शून्यतायां śūnyatāyāṃ *shû-kin-tā-yên shiyû-niyen-tā-yên empty-middle
न रूपं na rūpaṃ *na rô-han nau rô-han not colour	न वेदना ¹ na vedanā *na heki-da-na nau bei-da-nau not perception	संज्ञा sañjñā *san-niyaku san-siya not thought	ना सं- nā sam- *na san- nau san- not action

LEAF 4.

स्कार skāra sokukā-rā sokiyā-rā not	न na *na nau not	विज्ञानि vijñāni bi-niyaku-ni bi-siya-ni knowledge	न na *na nau not	चक्षु cakṣhu shaku-shu shiyaku-shiyu eye	श्रोत्र śrotra *shurô-tanra shiyurô-tara ear	घ्राण ghrāṇa *gara-na giyara-da nose	
जिह्वा jihvā *ji-kabāku ji-kabā tongue	काय kāya *kā-ya kiyā-ya body	मनोङ्गि manoṅgi *ma-nô-shitsu ma-nou-shi mind	न na *na nau not	रूपं rūpaṃ rô-han rô-han colour	शब्द śabda *shio-na sefu-da sound	गन्ध gandha *gen-da gen-da smell	रस rasa *ra-sa ara-sa taste
स्पर्श spash/avya *sanhatsura-shitsuta-hoya sanhara-shiyutsuta-boya touch	धर्मा dharmā *datsu-mā dara-mā law	न na *na nau not	चक्षुर्धातु cakṣhurdhātu shaku-shu-radā-to shiyaku-shiyu-aradā-to eye sphere	यावत् yāvat *yā-baku- yā-ba-nau as far as not			
मनोधातु manodhātu ma-nû-dātsu-to ma-dô-dā-to mind sphere	न na *na nau not	विद्या vidyā bi-giyā bi-giyā knowledge	नाविद्या nāvidyā *nā-bi-giyā nau-bi-giyā not knowledge	न na *na nau not	विद्याक्षयो vidyākshayo bi-giyā-*kitsusha-yû bi-giyā-kitsushiya-yû knowledge destruction		

¹ न is probably left out here.—MS. note. ² स्प spa ought to be written sprā, as it is so both in the original MS. and in the transliteration.—B. N.

न ¹	विद्याध-
na	vidyāksha-
*na	bi-giyā- ² kitsusha-
nau	bi-giyā-kitsushiya-
not	knowledge destruction

LEAF 5.

यो	यावत्	जरा	मरणं	न	जरामरण	क्षयो	न
yo	yāvan na	garā	maranam	na	garāmarana	kshayo	na
yū	*yā-baku *no	sha-rā	*ma-ra-nan	*na	sha-rā-*ma-ra-na	*kitsusha-yū	*na
yū	yā-ba nau	xiya-rā	ma-ra-nan	nau	xiya-rā-ma-ra-da	kitsushiya-yū	nau
	as far as not	decay	death	not	decay death	destruction	not

दुःख	समुदय	निरोध	मार्ग	न	ज्ञानं	न
duḥkha	samudaya	nirodha	mārga	na	gñānam	na
nuku-ka	*san-mo-na-ya	*ni-rō-da	*mā-raga	*na	niyaku-nan	*na
doku-kiya	san-bo-da-ya	ni-rō-da	bā-ragiya	nau	xiya-nau	nau
pain	cause	destruction	path	not	wisdom	not

प्राप्तित्वं	बोधिसत्त्वस्य	प्रज्ञापारमिता-
prāptitvam	bodhisatvasya	pragñāpāramitā
hatsurā-hitsutei-tanbon	*bo-dai-satsu-tanbaku-sha	*hatsura-niyaku-*hātu-ra-mitsu-tā-
harā-hitsutei-tobamu	bou-gi-satsu-toba-shiya	hara-xiya-hā-ra-mi-tā-
obtaining therefore	Bodhisattva	wisdom other shore arrival

माशुन्या	विहरनि ²	चित्त (for त्ता ?) वरणः	चि-
māshinyā	viharani	chitta (for ttā ?)-varanaḥ	chi-
*mā-shiri-niyā	*bi-ka-ra-ni	*shitsu-ta-baku-ra-na	*shitsu-
mā-shiri-niyā	bi-ka-ra-ni	shitsu-taa-ba-ra-da	shitsu-
relying on	he dwells	heart-without-obstacle	heart

LEAF 6.

ज्ञावरण	नास्ति-	त्वादवस्ती	विपद्यसातिक्रान्तः
tāvarana	nāsti-	tvādatrasto	vipadyasātikrāntaḥ
tā-baku-ra-na	*nā-shitsutei-tanbaku-na-tanra-sotsutō	*bi-hatsu-giya*sā-tei-katsurānta-	
taa-ba-ra-da	nau-shitsuḥi-tobā-da-tara-sotsutō	bi-ha-giyasā-ḥi-kiyarān-da	
without obstacle	not to be	fear-frightened	turning upside down far-separated

¹ Ziogon read न na instead of ना nā, as it is in the original MS.—B. N.

² नि ni must be read ति ti, as it is so in the original MS.—B. N.

तिष्ठ tishṭhā *tei-shitsuta *i-shiyutsuta final	निर्वाणः nirvāṇaḥ *ni-ritsubāku-na ni-ribā-da round (perfect)-calm	त्र्यध्वयवस्थिता tryadhvavyavasthittā *teiriya-datsubaku-biya-baku-shitsugi-tā *iriya-daba-biya-ba-shitsugi-tā three paths
---	--	--

सर्वबुद्धाः sarvabuddhāḥ *satsu-baku-botsu-dā sara-ba-botsu-dā all Buddhas	प्रज्ञापारमिता- pragñāpāramitā *hatsura-niyaku-hātsu-ra-mi-tā hara-riya-hā-ra-mi-tā- wisdom other shore arrival	मासु (for श्रु?) न्या- नुत्तरां māsu (for <i>śrī?</i>) nyā-nuttarāṃ *mā-shitsuri-niyā-nu-ta-rān mā-shiri-niyaa- do-ta-rān relying on without upper
--	---	---

सम्यक्संबोधि- samyaksambodhi- *san-miyaku-san-bō-dai- san-miyaku-san-bōu-gi- right-proper right-wak- ing	मभिसंबुद्धा m abhisambuddhā *ma-bi-san-botsu-dā ma-bi-san-bo-dā manifestly-right- waking one	तस्मा tasmā *tan-satsumā ta-sanmā therefore	ज्ञातव्यं jñātavyam *niyaku-tan-biyen riya-ta-biyen to know	प्र- pra- *hatsura- hara wisdom
---	---	---	---	---

LEAF 7.

ज्ञापारमिता jñāpāramitā niyaku-*harā-mitsu-tā riya-harā-mi-tā other shore arrival	महामंत्रो mahāmantro *ma-kā-man-torō ma-kā-man-dorō indeed great true-word ('charm')	महा- विद्यामंत्रः mahā- vidyāmantraḥ *ma-kā-bi-giyā-man-tanra ma-kā-bi-giyā-man-dara indeed great knowledge true- word
---	--	---

अनुत्तरमंत्र anuttaramantra *a-nu-tan-ra-man-tanra a-do-ta-ra-mamu-tara indeed without-upper true- word	असमसममंत्र asamasamamantra *a-satsu-ma-satsu-ma-man-tanra a-san-ma-san-ma-man-dara indeed without-equal-equal true- word	सर्वदुःख- sarvaduḥkha- *satsu-baku-*nuku-ka- sara-ba-dotsu-kiya- all pain
--	---	---

प्रज्ञमनः prajñamanaḥ *hatsura-sha-ma-na hara-shiya-ma-nau well-removing	सत्यमिथ्यत्वात् ¹ satyam amithyatvāt *satsu-teiya-*ma-mi-teiitsu-tanbāku sa-riya-ma-mi-itsu-tobā truth not empty	प्रज्ञा- pragñā- *hatsura-niyaku- hara-giya wisdom
--	---	--

¹ This letter ॥ is probably superfluous.—MS. note.

पारमितायामुक्ते pāramitāyām ukto *hā-ra-mitsu-tā-yā-*moku-kito hā-ra-mi-taa-yā-bo-kito other shore arrival indeed spoken	मंत्रः mantraḥ *man-tanra man-dara true-word	तद्यथा tadyathā *tan-niya-tā ta-niya-tā that which is said	गते gate *ketsu-tei giya-tei
--	--	--	---------------------------------------

LEAF 8.

गते gate ketsu-tei giya-tei	पारगते pāragate ha-ra-ketsu-tei	पारसंगते pārasaṃgate hā-ra-so-ketsu-tei hā-ra-so-giya-tei	बोधि bodhi bō-dai bōu-gi	स्वाहा ॥ svāhā sabāku-kā sohā-kā
--------------------------------------	---------------------------------------	--	-----------------------------------	---

प्रज्ञापारमित- praḡñāpāramita- *hatsura-niyaku-*hātsu-ra-mitsu-ta-*kari(-da?)-ya hara-siya-hā-ra-mi-ta- wisdom other shore arrival	हृ(द?)य hr̥i(da?)-ya kari-ya heart	समप्ता samaptā. *sa-ma-hatā. san-ma-hatā. finished-ended.
--	---	---

USHNĪSHA-VIGAYA-DHĀRAMĪ.

Son-shio-da-ra-ni (i. e. the Ārya-vigaya-dhāramī).

ॐ नमस्त्रैलोक्य- Namas trailokya- *No-ma-*shitsutanrei-ro-kiya- Nau-ma-shitsutarei-ro-kiya- Respect to the three worlds	प्रतिविशिष्टाय pratavisishṭāya *hatsura-tei-bi-shi-shitsutā-ya hara-ḥi-bi-shi-shiyutsutā-ya most excellent	बुद्ध्यै buddhāya *botsu-dā-ya bo-dā-ya enlightened one
---	--	---

भगवते bhagavate *ba-ga-baku-tei ba-giya-ba-tei world-honoured	त- ta- *tan- ta-
---	---------------------------

LEAF 9.

ज्ञाया dyathā tetsuya-tā niya-tā that which is said	त्रो Om *an won three bodies	विसोधय visodhaya *bi-shū-da-ya bi-shiyū-da-ya purify	सम sama *sa-ma samu-ma equal	समन्तावभास- samantāvabhāsa- sa-man-tā- samu-man-daa-ba-bā-shiya- common shining
स्फरस्य spharasa *satsuha-ra-na soha-ran-da stretching everywhere	गति gati *ga-tei giya- <i>ki</i> six-states	गहन gahana ga-ka-no giya-ka-nau thick-forest	स्वभावशुद्धे svabhāvaruddhe *sabaku-bā-baku- soba-bāmu-ba-shiyu-dei self-nature pure	
अभिषिञ्चतु abhishim ^{katu} *a-bf-shin-sha- a-bf-shin-riya-to sprinkle (water) on the head	मां mām mān māmu me	सुगतवचनानुताभिषेके sugatava ^{tanānām} ritābhishekai *so-ga-ta- so-giya-ta-ba-shiya-naua-miri- well-gone excellent-teaching (water) on the head	*mitsuri-tā- *bi-sei-kei taa-bi-sei-kei sweet dew sprinkling	
हरा harā *ka-rā ka-rā please take	हरा harā ka-rā ka-rā please take	आयःसंनारणे āya/samntāra ^{ne} *ā-yoku-san-ta-ra-ni ā-yu-san-da-ra-ni firmly stopping and holding life	शोधय rodhaya *shū-datsu-ya shiyū-da-ya purify	शोध- rodha- *shū-datsu- shiyū-da- purify much

LEAF 10.

य ya ya ya	गगनविशुद्धे gaganavisuddhe *ga-ga-no-bi-shu-tei giya-giya-nau-bi-shiyu-dei like-sky-pure	उच्छ्रीषविजयशुद्धे ush ^{shishavig} ayasuddhe *u-shitsuni-sha- u-shiyun ^{shiya} -bi-riya-ya-shiyu-dei Buddha's head most victorious pure
सहस्रराम्य (for इमे ?) sahasraramyi (for sme ?) *sa-ka-sara- sa-ka-sara-ara-shimei with thousand rays	संचोदिते sam ^{chodite} *san-sō-ni-tei san-sō-ni-tei roused	सर्व- sarva- *satsu-baku- sara-ba- all

तथागताधिहानाधिहित-	मुद्रे	वज्र-
tathāgatādhishānādhishīhīta-	mudre	vajra-
tan-tā-getsu-tā-°gī-shitsutā-nā-gī-shitsuki-ta-	*mo-narei	*baku-gitsura-
ta-tā-giya-taa-gī-shiyutsuta-naua (or naa)-gī-shiyutsuki-ta-bo-darei		ba-zara-
Tathāgata spiritual-power-joined	seal	diamond

कायसंहतनसुद्धे	सर्ववरणविसुद्धे
kāyasaṃhatanasuddhe	sarvavarāṇavisuddhe
*kā-ya-°so-ka-ta-no-°shu-dai	*satsu-baku-°baku-ra-na-°bi-shu-dai
kiyā-ya-sou-ga-ta-nau-shiyu-dei	sara-ba-ba-ra-da-bi-shiyu-dei
body link-chain pure	all obstacle pure

प्रतिनिव-
 pratiniva-
 °hatsura-tei-nei-°betsu-
 hara-ki-ni-bari-
 successively

LEAF 11.

तय	आयुसुद्धे	समयाधिहिते	मनि	मनि
rtaya	āyusuddhe	samayādhishīhīte	mani	mani
ta-ya	*ā-yoku-shu-tei	*sa-ma-yā-°gī-shitsuki-tei	*ma-ni	*ma-ni
ta-ya	ā-yu-shiyu-dei	san-ma-yaa-gī-shiyutsuki-tei	ma-ni	ma-ni
turn	life-all-obtaining pure	vow-prayer joined	world-gem (or mind)	law-gem (or thought)

तथाता	भूतकोटिपरिसुद्धे	विस्तृतबुद्धिसुद्धे	जय
tathātā	bhūtakoṭiparisuddhe	visphuṭabuddhisuddhe	gaya
*tan-tatsu-tā	bū-ta-kū-ki-°hatsu-ri-shu-tei	*bi-safu-ta-°botsu-gī-shu-tei	*niyaku-ya
ta-ta-tā	bō-ta-kū-ki-ha-ri-shiyu-dei	bi-soho-ta-bo-gī-shiyu-dei	siya-ya
truth-true	everywhere pure	unfolded wisdom pure	victorious

जय	विजय ¹	स्मर	सर्वबुद्धाधिहितसुद्धे
gaya	vigaya	smara	sarvabuddhādhishīhītasuddhe
niyaku-ya	*bi-niyaku-ya	*sama-ra	*satsu-baku-botsu-dā-°gī-shitsuki-ta-°shu-tei
siya-ya	bi-siya-ya	samuma-ra	sara-ba-botsu-daa-gī-shiyutsuki-ta-shiyu-dei
	most victorious	remember	all Buddhas joined pure

¹ In the 'Doctrine of Truth' (?) this word is repeated.—MS. note.

वज्रो	वज्रगर्भे	वज्रं
vagre	vagragarbhe	vagram
*baku-sitsurēi	*baku-sitsura-getsu-hei	*baku-sitsuran
ba-sirēi	ba-zara-giyara-bei	ba-zaran
diamond	diamond-concealed	like-diamond

LEAF 12.

भवतु	मम	सर्वसत्वानां	ए
bhavatu	mama	sarvasatvānām	ka
ba-baku-to	*ma-ma	*satsu-baku-*satsu-tanbāku-nān	sa
bamu-ba-to	ma-ma	sara-ba-satsu-tobā-nān	shiya
I pray success	my	all living beings	

कायविसुद्धे	सर्वगति-	परिसुद्धे	सर्वतथागत
kāyavisuddhe	sarvagati-	parisuddhe	sarvatathāgata
*ka-ya-*bi-shu-tei	*satsu-baku-*ga-tei-	*hatsu-ri-shu-tei	*satsu-baku-tan-tā-getsu-ta
kiya-ya-bi-shiyu-dei	sara-ba-giya-ki-	ha-ri-shiyu-dēi	sara-ba-ta-tā-giya-ta
body reaching pure	all states	all pure	all Tathāgata

समासासाधिष्ठिते	बुध्य	बुध्य	बोधय
samāśāsādhishṭhite	budhya	budhya	bodhaya
*sa-mā-shiubāku-sā-*gi-shitsuṭi-tei	*botsu-giya	botsu-giya	*bō-da-ya
samu-mā-shifubā-saa-gi-shiyutsuṭi-tei	botsu-giya	botsu-giya	bōu-da-ya
comforting joined cause to be pure	be enlightened	be enlightened	cause to understand

विबोधय	सोधय	विसोधय	सर्वकर्म-ए-
vibodhaya	sodhaya	visodhaya	sarvakarmava-
*bi-bō-da-ya	*shū-da-ya	*bi-shū-da-ya	*satsu-baku-*katsu-ma-*baku-
bi-bōu-da-ya	shiyū-da-ya	bi-shiyū-da-ya	sara-ba-kiyara-ma-ba-
cause to understand	quickly purify	quickly purify	all action

LEAF 13.

रक्षानि	सम	समन्तपरिसुद्धे	सर्वतथागता-
raṣāni	sama	samantaparisuddhe	sarvatathāgatā-
ra-nā-ni	*sa-ma	sa-man-ta-*hatsu-ri-shu-tei	*satsu-baku-tan-tā-ketsu-tā-
ra-dā-ni	samu-ma	samu-mamu-da-ha-ri-shiyu-dei	sara-ba-ta-tā-giya-taa
obstacles	equal	everywhere	for all Tathāgata

E

[III. 3.]

धिहानाधिहिते dhish/hānādhish/hite *gi-shitsuta-nō- ² gi-shitsuki-tei gi-shiyutsuta-naua-gi-shiyutsuki-tei place	साहा ॥ svāhā sabā(ku)-kā sohā-kā final-accomplishment	उज्जीवविजय- ushñishavigaya- *u-shunī-sha- ² bi-niyaku-ya- u-shiyunī-shyia-bi-siya-ya- Buddha-head victorious
--	---	---

धारनि thārani *da-ra-ni da-ra-ni holding	समप्ता samaptā *sa-ma-hatā samu-ma-hatā accomplished and ended	ॐ अं am letter	ॐ अं am letter	॥॥: अः aḥ letter
--	--	----------------------	----------------------	------------------------

LEAF 14.

Ziu-shi-on (i. e. fourteen sounds).

सिद्धं अ आ इ ई उ ऊ ऋ² ॠ ऌ ॡ ए ऐ ओ औ अं अः
siddham a ā i ī u ū ṛ ṛ ḷ ॡ e ai o au am aḥ
*shitsu-don *a aa i ī u ū kitsuri kitsurī ri reḥ yei ai wo ou an aku
shitsu-tan a aa i ii u uu kiri kirii ri rii yei ai wo au an aku

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ka	kha	ga	gha	ṅa	cha	chha	ja	jha	ña
ka	ka	ga	ga (heavy)	gio	sha	sha	sia	sia (heavy)	sio
kiya	kiya	giya	giya	giyau	shiya	shiya	sia	sia	siyau

ठ	ड	ड	ड	ण	त	थ	द	ध	न	प	फ	ब	भ
ṭa	ḍa	ḍa	ḍha	ṇa	ta	tha	da	dha	na	pa	pha	ba	bha
ta	ta	da	da (heavy)	na	tan	ta	da	da (heavy)	na	ha	ha	ba	ba (heavy)
ta	ta	da	da	dau	ta	ta	da	da	nau	ha	ha	ba	ba

म	य	र	ल	व	श	ष	स	ह	ल्ल	क्ष
ma	ya	ra	la	va	ṣa	sha	sa	ha	llam	ksha
ma	ya	ra	ra	baku	sha	sha	sa	ka	ran	kitsusha
mau	ya	ra	ra	ba or wa	shiya	shiya	sa	ka	ran	kishiya

¹ चा thā must be read चā dhā, as it is so in the original MS.—B. N. ² This letter is not exactly the same in Ziogon's copy as it is in the original MS.

III.

TEXT OF THE PRAGÑĀ-PĀRAMITĀ-HR/ĀDAYA-SŪTRA
AS PUBLISHED IN JAPAN.

The short text of the *Hṛidaya-sūtra*, as we have now traced it from the original palm-leaves (A. D. 609) to *Ziigon's* copy, made in 1694, and to the two facsimiles, one published in the *Asharagio*, the other ordered by *Iwakura Tomomi*, was evidently most widely studied in Japan, and while being reproduced in different monasteries suffered considerable corruption. This corrupt text, however, acquired an independent authority. It was not meant to be understood, but only to be repeated, and we find it even engraved on stones with all these corruptions.

As specimens of these more or less corrupt reproductions, we give here two texts, published by a Japanese priest *Hōkiō*, A. D. 1744. The first text is called by him the old text, while what we give in the second line is a text corrected by the Japanese editor. He has also added to the old text a Japanese transliteration and a literal Chinese translation. The corrected text is accompanied by a Chinese transliteration and a literal Chinese translation. Some notes are added to both texts.

In the third line we have printed a text, published in Japan in A. D. 1807, by a priest *Kiyen*. It is likewise accompanied by a transliteration, a Chinese translation, and a kind of grammatical analysis, ascribed to *Hōgo*, the disciple of *Ziun*. This book forms part of a large collection, containing writings of *Ziun*, *Hōgo*, and others, and called *Bon-gaku-shin-riō*, i. e. Ferry beam for the study of Sanskrit.

नम सर्वज्ञय
 ॐ नम सर्वज्ञय ॥
 ॐ नमस्सर्वज्ञाय ॥

अर्यवरोक्तेश्वरा बोधिसत्त्व खंवरिय प्रज्ञापरमितय चर्ये
 आर्यावलोकितेश्वर बोधिसत्त्व गंभीरय प्रज्ञपरमितयं चर्ये
 आर्यावलोकितेश्वर बोधिसत्त्वो गंभीरं प्रज्ञपारमितायं चर्ये

चरमणे च्यम्भरोकयति स्म पंच स्कन्धस्थश्च स्वभावशुन्य
 चारमनुष्य च्यवलोकयति स्म पंच स्कन्धास्तश्च स्वभावशुन्या
 चरमानो व्यावलोकयति स्म पंच स्कन्धास्ताश्च स्वभावशुन्यं
 पश्यति स्म इह शरिपुत्र रूपं शुचिता श्यन्यतैव रूपं न्त
 पश्यति स्म इह शरिपुत्र रूपं शुन्यता शुन्यतेव रूपं रूपन्त
 पश्यति स्म इह शारिपुत्र रूपं शुन्यता शुन्यतैव रूपं रूपान्त

पृथङ्गशुन्यत शुन्यधाय त पृणश्चूपं पंदूप स शुन्यत य शुन्यता
 पृथक्शुन्यत शुन्यतय न पृथक्शुचूपं यदूपंप स शुन्यत य शुन्यते
 पृथक् शुन्यता शुन्यताया न पृथयूपं यदूपं सा शुन्यता य शुन्यता

वदूपं एवमेव वेदनसंस्हरविज्ञतनि
 वदूपं एवंपथ वेदनसंज्ञसंस्कारविज्ञननि च
 तदूपं एवमेव वैदनसंज्ञसंस्कारविज्ञनाति

इह शरिपुद्र सर्वधर्मं शुन्यतरक्षण अतुघ्नन्ध अनिरुद्ध
 इह शरिपुच सर्वधर्मं शुन्यतलक्षण अनुत्पन्ध अनिरुद्धा
 इह शारिपुच सर्वधर्मा शुन्यतालक्षणा अनुत्पन्नायुनिरुद्धा

अमलाविमला तो न परिपुहु नस्मच्छरिपुच शुन्यताय
 अमलविमल न अविधाता न परिपुर्णं तस्मच्छरिपुच शुन्यतायं
 अमलविमला तोना न परिपुर्णा तस्माच्छारिपुच शुन्यतायं
 न रूपं न वेदन न संज्ञ न संस्हर न विज्ञवि न चक्षश्रूषघ्न-
 न रूपं न वेदन न संज्ञ न संस्करा न विज्ञनं न चक्षश्रूषघ्न-
 न रूपं न वेदना संज्ञ ना संस्कारा न विज्ञति न चक्षश्रूषघ्ना-
 णजिह्वकयमनद्भि न रूपं गन्धरससपृष्यधर्मं न चक्षधतु
 णजिह्वकयमनज्जि न रूपं शब्दगन्धरसस्पर्शष्टव्यधर्मं न चक्षधतु
 णजिह्वाकायमनोद्धि न रूपं शब्दगन्धरसस्पर्शष्टव्यधर्मं न चक्षधतु
 यवत मरोधतो न विद्य विद्य न विद्यक्षयो
 यवन न मनविज्ञनधतु न आविद्य न आविद्यक्षयो
 यावन्न मनीविजनंधातु न विद्या न विद्या न विद्यक्षयो न

२ यवत्त जरमरण न जरमरणक्षण न दुःखसेपुदय-
 यवन न जरमरणं न जरमरणक्षयो न दुःखसंमुदेय-
 विद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःखसमुदय-
 निनरोधमर्गं न ज्ञनं न प्रपिद न प्रपितक्कं बोधिसत्त्वस्य प्रज्ञ-
 निरोधमर्गं न ज्ञनं न प्रपित न प्रपितत्वं बोधिसत्त्वस्य प्रज्ञ-
 निरोधमार्गं न ज्ञनं न प्राप्ति न प्राप्तित्वं बोधिसत्त्वस्य प्रज्ञ-

परमितमश्रत्य वहरत्य चित्त्वरणः चित्त्वरण नस्त्विह-
 परमितमश्रुत्य विहरनि चित्त्वरणः चित्त्वरणः नस्त्विह-
 पारमितामाश्रुत्या विहरनि चित्त्वरणः चित्त्वरण नास्त्विह-
 दक्षस्ते विपल्यसतिक्रातः तिष्ठनिर्वणः अध्वयस्थित सर्व-
 दक्षस्त विषमसतिक्रातः तिष्ठनिर्वणस्त्रियध्विकथ्यस्त्रित सर्व-
 दक्षस्तो विपद्यसातिक्रान्तः तिष्ठनिर्वणः अध्वयवस्थिता सर्व-
 बुद्ध प्रज्ञपरमितमश्रय अतुत्तर संम्यसंबोधिमभिसंबुद्ध
 बुद्धा प्रज्ञपरमितमश्रुत्य अनुत्तर संम्यक्संबोधियमभिसंबुद्ध
 बुद्धाः प्रज्ञपारमितामाश्रुद्यानुतरां सम्यक्संबोधिमभिसंबुद्धा

तस्म ज्ञतथ्यं प्रज्ञपरमितमहामंषा महाविद्यमंषाः अतरमंषा
 तस्म ज्ञतथ्यं प्रज्ञपरमितमहामंषा महाविद्यमंषा अनुत्तरमंषा
 तस्म ज्ञतथ्यं प्रज्ञपारमितामहामंषो महाविद्यामंषः अनुत्तरमंष
 असमसममंषा सर्वदुःखप्रशमतः सच्यममित्यद्दत् प्रज्ञपर-
 असमसममंषा सर्वदुःखप्रशक्यभीतः सच्यममिर्धयत्वद् प्रज्ञपर-
 असमसममंषा सर्वदुःखप्रशमन्तः सत्यममित्यत्वक् प्रज्ञपार-
 मितयमुक्ते मंष तद्यथा गते गते परगते परसुंगते बुधि स्वहा
 मितमुक्ते मंष तद्यथा गते गते परगते परसुंगते बोधि स्वहा
 मितायामुक्ते मंष तद्यथा गते गते पारगते पारसुंगते बोधि स्वाहा

प्रज्ञपरमितहृदयसुचं समब्ध ॥
 प्रज्ञपरमितहृदयसुचं समप्र
 प्रज्ञपारमिताहृदयसुचं समप्र

IV.

THE USHVĪSHA-VIGAYA-DHĀRANĪ AS AN
INSCRIPTION.

This Dhāranī, besides being preserved in MSS., is of frequent occurrence also as an inscription in Buddhist countries.

The copy of one of these inscriptions I owe to the kindness of Mr. A. Wylie, who, in a letter dated July 30, 1883, informed me that it was sent to him by Dr. MacCarthy from Japan, somewhere between 1872 and 1874. The stone tablet from which the rubbing is taken, stands in the Asakusa temple in the northern part of the city of Yedo.

In April 1881 some stone rubbings were sent to me by Mr. Vaux, the Secretary of the Royal Asiatic Society. They had been sent to the Society by Dr. Bushell, and I saw at once that they contained Buddhist inscriptions in Sanskrit with Chinese transliterations. The letters in these inscriptions are in some cases more archaic than those of the Asakusa inscription, and I hoped they would have been published long ago in the Journal of the Royal Asiatic Society. Three of the inscriptions contain the Ushvīsha-vigaya-dhāranī. They have been carefully copied by Mr. Bunyiu Nanjio, and are printed in three lines, preceded by the text of the Asakusa inscription.

Most of these Dhāranīs are prayers so utterly devoid of sense and grammar that they hardly admit and still less are deserving of a translation, however important they may be palæographically, and, in one sense, historically also, as marking the lowest degradation of one of the most perfect religions, at least as conceived originally in the mind of its founder. Here we have in mere gibberish a prayer for a long life, addressed to Buddha, who taught that deliverance from life was the greatest of all blessings. While the beautiful utterances of Buddha were forgotten, these miserable Dhāranīs spread all over the world, and are still to be found, not only in Northern, but in Southern Buddhism also. Many years ago, in 1858, I gave an account of some Dhāranīs, found in the cave of St. Peacock, in Ceylon, by Mr. J. Baillie, and sent to my old

friend, the then Radcliffe Observer, Mr. Johnson, by Sir H. Ward, the Governor of Ceylon. See *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. xii, p. 514, 'Dagobas aus Ceylon,' by Professor F. M. M. And now they turn up again on stone columns in China, where we can trace their presence to at least 1200 A. D. While the Sanskrit MSS., containing the rational and at all events grammatical words of Buddha, which were imported into China by hundreds and thousands, are said to have vanished, and are forgotten by those who call themselves followers of Buddha, we here find inscriptions engraved on public monuments so far back as A. D. 1107, and moved from temple to temple so lately as A. D. 1819. Here, as elsewhere, the truth of the Eastern proverb is confirmed, that the scum floats along on the surface, and the pearls lie on the ground.

There are at least ten different transliterations of the foregoing *Dhāraṇī*, in the Chinese *Tripiṭaka*, in the India Office Library. The following is a list of these transliterations, with their Chinese titles, in which those consisting of more than 4 leaves should be understood to contain the translation of an Introduction to the *Dhāraṇī* :—

1. No. 348 (佛頂尊勝陀羅尼經), in 8 leaves, by Buddha-pāli(ta), of Northern India, in about A. D. 700, under the Thān dynasty; with two prefaces, one dated 1411, by the Emperor K'ān-tsu of the Miñ dynasty.

2. No. 349 (佛頂尊勝陀羅尼經), in 7 leaves and a half, by Tu Hsiñ-i, an official at the Chinese court, in about 700.

3. No. 350 (佛說佛頂尊勝陀羅尼經), in 9 leaves, by I-tsiñ, a Chinese priest, in about 700.

4. No. 351 (最勝佛頂陀羅尼淨除業障經), in 14 leaves and a half, by Divākara, of Central India, in about 700. This is said to be a later production of this Indian priest.

5. No. 352 (佛頂最勝陀羅尼經), in 7 leaves, by the same as before, with a preface, dated 682. This seems to be the oldest of all the transliterations of this *Dhāraṇī* in existence. In the Catalogue of the period K'-yuen, compiled in 1285, this Chinese title is given first with the following Sanskrit title: **आर्यसप्तदशोक्तिपरिबृद्धनोऽर्वाविद्यमयनालयास्त्री** (cf. Julien's Concordance, No. 173).

6. No. 796 (最勝佛頂陀羅尼經), in 3 leaves, by Fā-thien ('Dharmadeva'), of India, about 1000, under the Suñ dynasty.
7. No. 834 (佛說尊勝大明王經), in 4 leaves, by Sh'-hu ('Dānapāla'), of India, about 1000.
8. No. 871 (佛說一切如來烏瑟膩沙最勝總持經), in 9 leaves, by Fā-thien.
9. No. 878 (佛說聖最勝陀羅尼經), in 4 leaves and a half, by Sh'-hu.
10. No. 1467 (瑜伽集要焰口施食儀), in which (fols. 30 b-34 b) there are given in parallel columns the Sanskrit text with a transliteration (佛頂尊勝陀羅尼神咒), by Amoghavagra, who died in 774.

The text and transliteration in No. 1467, in the Chinese Tripiṭaka, are not exactly the same as those given below as No. 1; though the transliteration is ascribed to the same author.

The other transliteration, by Fā-hu, printed below as No. 3, is not found in the Chinese Tripiṭaka as an independent work.

Thus there are twelve transliterations of the same or nearly the same Dhāraṇī, dated from 682 to 1058.

In Yueh-tsān-k'-tsiñ (關藏知津, fasc. 12, fol. 4 a) there is the following extract from the Introduction to the Dhāraṇī in I-tsiñ's translation, i. e. No. 350, in the Chinese Tripiṭaka:—

('At one time) Buddha lived in the garden of Anāthapindada. Then there was a Devaputra called Sushhita, who was destined to die on the seventh day, and to go to receive the body of a Tiryagyoni, or a lower animal, in seven successive births, and then to fall into Niraya or Naraka. Fearing these future misfortunes, he consulted (lit. addressed) Sakra, the Indra or king of the Devas, who in turn asked Buddha for his help. (On that occasion) Buddha uttered this Dhāraṇī, and made the Devaputra to remember it. By this merit the latter increased his life, and obtained the prophecy of his attaining to the Bodhi.'

The other four earlier translations (i. e. Nos. 348, 349, 351, 352) are said to give a similar account. In No. 351 there is also a story of the former birth of this Devaputra. (Yueh-tsān-k'-tsiñ, fasc. 12, fol. 5 a.)

According to this work (fasc. 12, fol. 7 a), however, No. 871 gives a different introduction to the Dhâraṇī, which is as follows :—

'In the country of Sukhāvati, Buddha Amitāyus addressed this Dhâraṇī and the Law of accomplishment to the Bodhisattva Avalokiteśvara, and caused many beings to be born in that country.'

Here therefore the Dhâraṇī is ascribed to Buddha Amitāyus.

A similar account is given in a book, probably published in China, but without date¹. It is 'A Collection of Miscellaneous Buddhist Sanskrit Texts,' containing several Sūtras and Dhâraṇīs, such as the *Vaṅgrakṣhe-dikāpragñāpāramitā-sūtra*; the *Avalokiteśvara-sūtra*, or the *Samantamukhādhyāya*, i. e. the twenty-fourth (or twenty-fifth in Kumāragīva's Chinese version) chapter of the *Saddharmapundarīka-sūtra*; and the *Pragñāpāramitāhrīdaya-sūtra*, etc. In this interesting collection (pp. 69–75), the present Dhâraṇī is introduced with the following lines :—

॥ नमो भगवत्या आर्यसर्वतथागतोष्णीषविजयायै ॥ एवं मया
श्रुतमेकस्मिन्समये भगवान्सुखावत्यां धर्मसंगीतिमहागुह्याप्रादावरे
सुखोपविष्टो भगवानमितायुस्तथागतोऽर्हन्सम्यक्संबुद्ध आर्या-
वलोकितेश्वरं बोधिसत्त्वं महासत्त्वमामं चयते स्म ॥ आ संति
कुलपुत्र दुःखिताः सत्त्वा नानाव्याधिपरिपीडिता मंदायुष्कास्ते-
षामर्थायेमां सर्वतथागतोष्णीषविजयां नाम धारणीं धारय परे-
भ्यश्च विस्तरेण संप्रकाशय पर्यायस्कंधमुपादायेति । अथार्याव-
लोकितेश्वरो बोधिसत्त्वो महासत्त्व उवाचायासनात्कृतांजलिपूटो
भूत्वा भगवंतमेतदवोचत् । देशयतु भगवान्सर्वतथागतोष्णीषवि-
जयां नाम धारणीं देशयतु सुगतः । अथ खलु भगवान्सर्वावंतं
पर्वच्छंडलमवलोक्य समंतावलोकिश्रियं नाम समाधिं (समाधि)
समापद्येमां सर्वतथागतोष्णीषविजयां नाम धारणीं भाषते स्म ॥

¹ The only copy of this book which is known to exist was given to Mr. Wylie by an antiquarian at Peking, and is now in my possession.—F. M. M.

² Professor Oldenberg suggests गुह्यप्रासादवरे; see Rājendralal Mitra's *Nepalese Buddhist Literature*, p. 267, l. 23.

नमो भगवते सर्वैलोक्यप्रतिविशिष्टाय बुद्धाय (भगव)ते नमः
 तद्यथा ओं भूँ भूँ भूँ शोधय शोधय विशोधय विशोधय असमस-
 मंतावभासस्फरणगतिगगनस्वभावविशुद्ध अभिषिंचोंतु मां सर्वत-
 थागताः सुगतवरवचनामृताभिषेकैर्महामुद्रामंचपदैः आहर आहर
 ममायुः सन्धारण शोधय शोधय विशोधय विशोधय गगनस्व-
 भावविशुद्ध उष्णीषविजयपरिशुद्धे सहस्ररश्मिसंचोदिते सर्वतथा-
 गतावलोकिते षट्पारमितापरिपूरण सर्वतथागतमाते दश-
 भूमिप्रतिष्ठिते सर्वतथागतहृदयाधिष्ठानाधिष्ठिते मुद्रे मुद्रे महामुद्रे
 वज्रकायसंहतनपरिशुद्धे सर्वकर्मावरणविशुद्धे प्रतिनिवर्तय ममा-
 युर्विशुद्धे सर्वतथागतसमयाधिष्ठानाधिष्ठिते ओं मुनि मुनि महा-
 मुनि विमुनि विमुनि महाविमुनि०

It ends (p. 75, l. 17): आर्यसर्वतथागतोष्णीषविजया नाम धा-
 रणी कल्पसहिता समाप्ता ॥

THE SANSKRIT TEXT OF THE USHĪSHA-VIGAYA-DHĀRĀNĪ
 AND TWO TRANSLITERATIONS IN CHINESE.

1. The Sanskrit text with a transliteration, made by 大辯正廣智 Ta-pien-kañ-kwāñ-ki, i. e. posthumous title of Amoghavagra, who died in A. D. 774, under the Thán dynasty. (See 佛祖統紀 Fo-tsu-thuñ-ki, fasc. 41, fol. 5 a.) These are given in an Inscription, the date of which is invisible, though the characters 元年, 'the first year,' are seen in the last column. In this Inscription the text and the transliteration are written side by side.

2. The text without transliteration, in an Inscription dated 1107, erected by 志妙 Ki-miáo, a Chinese priest, in memory of a deceased disciple of his, under the Liáo (遼) dynasty.

3. The text with a transliteration, made by 法護 Fâ-hu (Dharma-

raksha), of India, who had the honourable title 普明慈覺傳梵大師 Phu-miñ-tshz'-kiáo-kwen-fân-tâ-sh', given to him by the Emperor 仁宗 Zan-tsuñ, of the Suñ dynasty, in 1054, and died in 1058. (See Fo-tsu-thuñ-ki, fasc. 45, fols. 16 b, 17 a.) This Inscription is dated 1147, and was erected by 馮長寧 Fañ K'ññ-miñ, a noble of the Kin (金) dynasty. In 1819 (嘉慶二十四年) it was moved from its original place, i. e. the Hsiáo-kuñ Temple to the south of Shih-ku, in the province of Honan, to the Temple of Kwân-ti, i. e. the god of war, within the walls of the city of Hsü-keu, by its governor 甘揚聲 Kân Yân-shañ. In this Inscription the text and transliteration are written separately.

The first line contains the text of the same Dhâranî, taken from the rubbing of a quite recent Stone Inscription at Asakusa in Tokio (No. V of the autotype plates).

Asakusa text: 佛頂尊勝陀羅尼 Butsu-kiō-son-shio-da-ra-ni,
'Buddhoshñishâryavigaya-dhâranî.'

Amoghavagra } 佛頂尊勝陀羅尼
(died 774): } 唐興善寺大德贈司空大辯正廣
智三藏和尚奉詔譯

Dharmaraksha } 華梵加句靈驗佛頂尊勝陀羅尼
(died 1058): } 天竺譯經三藏試光祿卿普明慈
覺傳梵大師賜紫沙門法護譯

Asakusa } नमःसर्वज्ञाय नमो भगवते -- चैलोक्य-

Amoghavagra : { -¹ नमो भगवते -- चैलोक्य-
囊□²□□□□ □□嚕□也吞

K'i-miào : - नमो भागवति -- चलोक्य-

Dharmaraksha : { 𑖀 नमो भगवते सर्वचैलोक्य-
唵 那謨婆誑囉囉帝薩哩囉囉怛囉路葛也

¹ This sign is meant to show that a syllable in Dharmaraksha's text is left out in the other texts. ² These squares indicate that the letters are not quite legible.

प्रतिविशिष्टाय	बुद्धाय	भगवते
प्रतिविशिष्टाय	बुद्धाय	भगवते
鉢羅吞底夏尾始瑟吒野	沒馱野	婆 □ □ □
प्रतिविशिष्टाय	बुद्धाय	भागवति
प्रतिविशिष्टाय	बुद्धाय	भगवते
鉢羅帝尾尸瑟吒野	沒馱野	婆 誒 囉 帝

--	तद्यथा	ओं	-	-	---	---
--	तद्यथा	ओं	-	-	---	---
--	□ □ □	□	-	-	---	---
--	ताद्य -	ओं	-	-	---	---

नमः तद्यथा ओं भूँ भूँ भूँ शोधय शोधय
 那莫 怛 孛 也 佉 庵 勃 籠 勃 籠 勃 籠 輪 馱 野 輪 馱 野

विशोधय ५ (twice) - समसमन्तावभास-
 विशोधाय - - - - - समसमन्तावभास-
 □ □ 馱 也 - - - - - 娑 麼 三 去 滿 跢 引 囉 婆 去 娑
 विशोधाय - - - - - सामसामातवभास-
 विशोधय विशोधय असमसमन्तावभस-
 尾 輪 馱 耶 尾 輪 馱 耶 阿 薩 摩 三 滿 多 囉 婆 娑

स्फरण	गतिगहन	स्वभावविशुद्धे	अभि-
स्फरण	गतिगगन	स्वभाव - शुद्धे	अभि-
颯 頗 吞 囉 孛	誒 底 誒 誒 □ □	婆 去 囉 □ 第	阿 上 □
स्फरणा	गतिगहान	स्वाभाव - शुद्धि	अभि-
स्फरण	गतिगगन	स्वभवविशुद्धे	अभि-
颯 頗 蘭 孛	誒 帝 誒 誒 那	娑 婆 囉 尾 戌 提	阿 毗

विशुद्धे	उष्णीषविजयविशुद्धे	सहस्र-
विशुद्धे	उष्णीषविजयविशुद्धे	सहस्र-
尾秣第 ^३	𑖀𑖄𑖄𑖄 尾惹𑖄𑖄𑖄𑖄	𑖄𑖄𑖄𑖄
विशुद्धे	उष्णीषविजयविशुद्धे	सहास्र-
विशुद्धे	उष्णीषविजयपरिशुद्धे	सहस्र-
尾戌提	烏瑟膩沙尾惹野鉢哩戌提	薩賀薩囉

रश्मिसंचूदिते	सर्वतथागतावरूकनि
रश्मिसांचोदिते	सर्वतथागता - - - -
𑖄𑖄𑖄 散祖你 𑖄	薩囉多他藥哆
रश्मिसांचोदिति	सर्वतथागता - - - -
रश्मिसञ्चोदिते	सर्वतथागतावलोकनि
囉濕彌散祖禰帝	薩哩囉怛佉誑多囉路吉你

षट्पारमितपरिपुरणि	सर्वतथागता - -
-----	-----
-----	-----
-----	-----

षट्पारमितापरिपूरणि	सर्वतथागतमाते
殺吒播囉彌多鉢哩布囉尼	薩哩囉怛佉誑多摩帝
-----	-----
-----	-----
-----	-----
-----	-----

दशभूमिप्रतिष्ठिते	सर्वतथागता	मम
捺舍普彌鉢囉底瑟耻帝	薩哩囉怛佉誑多	摩摩

छिते	-	-	-	-	-	-	-	-
छिते	-	-	-	-	-	-	-	-
□ □ □	-	-	-	-	-	-	-	-
छिति	-	-	-	-	-	-	-	-
छिते	ॐ	मुनि	मुनि	महामुनि	विमुनि	विमुनि		
瑟耻帝	唵	母你	母你	摩賀母你	尾母你	尾母你		
-	-	मणि	५	महामणि	-	-		
-	-	मणि	मणि	-	-	-		
-	-	麼拏	麼拏	-	-	-		
-	-	मणि	मणि	-	-	-		
महाविमुनि	मति	मति	महामति	ममति	महा-			
摩賀尾母你	末底	末底	摩賀末底	摩摩底	摩賀			
-	-	तथता	भूतकोटिपरिशुद्धे					
-	-	तथता	भूतकोटिपरिशुद्धे					
-	-	□ □ □	部多句 ^४ 置跋哩秣第 ^४					
-	-	तथात	भूतकोटिपरिशुद्धे					
ममति	सुमति	तथात	भूतकोटिपरिशुद्धे					
摩摩底	蘇摩底	怛闍多	普多酤胝鉢哩戍提					
विस्फुटबुद्धिशुद्धे		-	जय २	विजय				
विस्फुटबधिशुद्धे		-	जाय जाय	विजाय				
□ □ □ □ □ □ □ □		-	□ □ □ □	惹野				
विस्फुटबधि	शुद्धे	-	जय जय	विजय				
विस्फुटबुद्धे	शुद्धे	ॐ हे हे	जय जय	विजय				
尾塞普吒沒提	戍提	唵 係 係	惹野 惹野	尾惹野				

G

[III. 3.]

२	स्मर	५	--	--	---
विजाय	स्मर	स्मर	--	--	---
尾惹野	娑麼 𑖀𑖩	娑麼 □	--	--	---
विजय	स्मर	स्मर	--	--	---
विजय	स्मर	स्मर	स्फर	स्फर	स्फरय
尾惹野	三摩囉	三摩囉	颯頗囉	颯頗囉	颯頗囉野

---	सर्वबुद्धा	- - -	धिष्ठित	-
---	सर्वबुद्धा	- - -	धिष्ठित	-
---	□ □ □ □		□ □ □ □	
---	सर्वबुद्धा	- - -	धिष्ठित	-
स्फरय	सर्वबुद्धाधिष्ठानाधिष्ठित			ओं
颯頗囉野	薩哩 嚩沒馱提瑟姤那提瑟耻帝			唵

शुद्धे	--	वज्री	--	-----
--	--	वज्र	वज्र	-----
--	--	□ □ □	嚩日隸 𑖀	-----
शुद्धे	--	वज्रि	वज्र	-----
शुद्धे	शुद्धे	वज्र	वज्र	महावज्र
戌提	戌提	嚩囉哩	嚩囉哩	摩賀嚩囉哩

---	वज्रागर्भे	--	-----
---	वज्रगर्भे	--	-----
---	嚩日囉 𑖀 藥陸		-----
---	-----		-----
सुवज्र	वज्रगर्भेजय		गर्भेविजय
蘇嚩囉哩	嚩惹囉 誒哩毗惹野		誒哩毗惹野

परिशुद्धे -	सर्वतथागतश्च मे	सम-
परिशुद्धे -	सर्वत)थागत -	समा-
跋哩 □ □ -	□ □ □ 他 去 藥 多 -	三 去 麼 訶
-----	सर्वतथागत -	सम-
परिशुद्धिश्च	सर्वतथागतश्च	सम-
鉢哩 成 提 室 左	薩 哩 囉 怛 佉 誡 多 室 左	薩 摩

श्च सयंतो सर्वतथागतासमश्च	साधिष्ठिते	बुद्ध	५
श्च	साधिष्ठिते	बु(द्ध	बुद्ध
濕 囉 耆	娑 他 瑟 □ 帝 𑖀	□ □	□ □
श्च	साधिष्ठिति	बुद्ध	बुद्ध
श्चा	सयन्तु	बुद्ध	बुद्ध
設 囉	薩 演 觀	沒 亭 夜	沒 亭 夜

विबुद्ध २	बोधय २	विवोधय	५
- - - -	बोद्धाय	बोद्धाय)	- - - -
- - - -	□ □ □	□ □ □	- - - -
- - - -	बोद्धाय	बोद्धाय	- - - -

सिध्य	सिध्य	बोधय	बोधय	विवोधय	विवोधय
悉 亭 夜	悉 亭 夜	冒 馱 野	冒 馱 野	尾 冒 馱 野	尾 冒 馱 野

---	---	---	---	---	---
---	---	---	---	---	---
---	---	---	---	---	---
---	---	---	---	---	---

मोचय	मोचय	विमोचय	विमोचय	शोधय	शोधय
謨 左 野	謨 左 野	尾 謨 左 野	尾 謨 左 野	輪 馱 野	輪 馱 野

- - - -	- - - -	- - -	- - -	- - -
- - - -	- - - -	- - -	- - -	- - -
- - - -	- - - -	- - -	- - -	- - -
- - - -	- - - -	- - -	- - -	- - -
विशोधय	विशोधय	समन्त	मोचय	मोचय
尾輪馱野	尾輪馱野	三滿多	謨左野	謨左野

समन्ता - - परिशुद्धे	सर्वतथागता	--
समन्त - - परिशुद्धे	सर्व(तथागत	--
三去滿多 跋哩秣 □	薩 囉 □ □ □ □	--
समात - - परिशुद्धे	सर्वतथागत	--
समन्तरश्मिपरिशुद्धे	सर्वतथागत	मम
三滿多囉濕彌鉢哩戌提	薩哩囉怛佉譏多	摩摩

हृदयाधिष्ठानाधिष्ठिते	- - -	--
- - - - - धिष्ठिते)	- - -	--
- - - - - □ □ □ □	- - -	--
- - - धिष्ठानाधिष्ठित	- - -	--

हृदयाधिष्ठानाधिष्ठिते	ओं मुद्रे	मुद्रे
紇哩捺野提瑟姪那提瑟耻帝	唵 母捺哩	母捺哩

महामुद्रे	- - - -	स्वाहा ५	आर्य उ-
महामुद्रे	- - - -	स्वाहा	- -
महामुद्रे	महामुद्रे	स्वाहा ॥	- -
महामुद्रे	मन्त्रपदे	स्वाहा	आर्यो-
महामुद्रे	मन्त्रपदे	स्वाहा	आर्यो-
摩賀母捺囉	滿怛囉鉢囉	莎賀	阿哩瑜

षीषविजय

नम

धारणि

- - - -

- - - -

- -

- - -

- - - -

- - - -

- -

- - -

- - - -

- - - -

- -

- - -

- - - -

षीषविजय

नाम

धारणी

महामुद्रे

瑟膩沙尾惹野

那摩

陀羅尼

摩賀母捺哩

समप्तं ✕

- - -

- - -

- - -

समप्ता

薩摩鉢多

उपभिद्युसयतथवन्दलिखं¹

¹ This line is given in the Asakusa text only, and probably contains the name of the writer.

LIST OF DOCUMENTS MENTIONED IN THE
PRECEDING PAGES.1. TEXT OF THE PRAGÑĀ-PĀRAMITĀ-HRĪDAYA-SŪTRA AND
THE UŠNĪSHA-VIGAYA-DHĀRANĪ.

- No. 1. Photograph of the palm-leaves of Hōriuzi.
 „ 2. Copy in the Asharagio. See Catal. Bodl. Japan., No. 46 a.
 „ 3. Facsimile sent by H. E. Iwakura. See ditto, No. 45 b.
 „ 4. Photograph of Ziogon's copy.
 „ 5. Old text of Hridaya-sūtra only, in } Sent by Mr. Ishikawa, now
 Hōkiō's book. } belonging to Prof. M. M.
 „ 6. Corrected text, in ditto.
 „ 7. Text in Hōgo's book. See Catal. Bodl. Japan., No. 37.
 „ 8. Copy of the Hridaya-sūtra, sent by Mr. Satow. See Catal.,
 No. 61.
 „ 9. Copy of the Hridaya-sūtra and the Dhāranī, sent by H. E.
 Iwakura. See Catal., No. 62.

N.B. The last two copies do not seem to have been made directly from the palm-leaves.

- No. 10. Copy of both texts, sent by Kanematsu and Ōta. See Catal. Bodl. Japan., No. 63 a, b.

This copy was made by K. and Ō. with the help of Ziogon's copy, and after consulting the palm-leaves. See Introduction to the *Vagra-khedikā*, p. 5.

2. CHINESE TRANSLATIONS OF THE SHORTER TEXT OF THE
PRAGÑĀ-PĀRAMITĀ-HRĪDAYA-SŪTRA.

1. A. D. 400, by Kumāragīva, in Cat. of Buddh. Tripitaka, by B. N., No. 19.
 2. „ 649, by Hiouen-thsang, *ibid.*, No. 20.
 (The shorter text is said to have been brought to Japan in A. D. 609.)

3. CHINESE TRANSLATIONS OF THE FULLER TEXT.

1. A. D. 785-810, by Pragñā. Not found in the India Office Collection.
 2. „ 980-1000, by Sh'hu (Dānapāla?), Cat. Buddh. Trip., No. 935.
 (The fuller text is said to have been brought to Japan about A. D. 850.)

V.

THE TWO TEXTS OF THE PRAGÑĀ-PĀRAMITĀ-
HR/DAYA-SŪTRA.

Although the interest of the documents published in the preceding pages is purely archæological, and, to a certain extent, historical, it may be useful to add here a translation of the two texts, the smaller and larger, of the *Pragñā-pāramitā-hṛdaya-sūtra*. The smaller is an abstract of the larger, but even the larger text is only a very short epitome of the doctrines developed in the *Pragñāpāramitā*, and therefore hardly to be rendered intelligible by means of a translation.

PRAGÑĀ - PĀRAMITĀ - HR/DAYA - SŪTRA.

SHORTER TEXT RESTORED.

॥ नमः सर्वज्ञाय ॥

Adoration to the Omniscient !

आर्यावलोकितेश्वरबोधिस-
त्त्वो गंभीरायां प्रज्ञापारमितायां
चर्यां चरमाणो व्यवलोकयति
स्म । पंच स्कंधाः तांश्च स्वभा-
वशून्यान्पश्यति स्म ।

The venerable Bodhisattva Avolokitesvara, performing his study in the deep *Pragñāpāramitā* (perfection of wisdom), thought thus: 'There are the five Skandhas, and these he considered as by their nature empty (phenomenal).'

इह शरिपुत्र रूपं शून्यता
शून्यतैव रूपं रूपान्न पृथक्
शून्यता शून्यताया न पृथग्यूपं
यदूपं सा शून्यता या शून्यता
तदूपं ।

'O Sāriputra,' he said, 'form here is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form.'

एवमेव वेदनासंज्ञासंस्कार-
विज्ञानानि ।

इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला न विमला नीना न परिपूर्णाः । तस्माच्छारिपुत्र शून्यतायां न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानानि । न चक्षुः श्रोत्रघ्राणजिह्वाकायमनांसि । न रूपशब्दगंधरसस्प्रष्टव्यधर्माः ।

न चक्षुर्धातुर्यावन्न मनोधातुः ।

न विद्या नाविद्या न विद्याक्षयो नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःखसमुद्यनिरोधमार्गा न ज्ञानं न प्राप्तित्वं ।

‘The same applies to perception, name, conception, and knowledge.’

‘Here, O Sāriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Sāriputra, in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, mind. No form, sound, smell, taste, touch, objects.’

‘There is no eye,’ etc., till we come to ‘there is no mind.’

(What is left out here are the eighteen Dhātus or aggregates, viz. eye, form, vision ; ear, sound, hearing ; nose, odour, smelling ; tongue, flavour, tasting ; body, touch, feeling ; mind, objects, thought.)

‘There is no knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance,’ etc., till we come to ‘there is no decay and death, no destruction of decay and death ; there are not (the four truths, viz. that there) is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining (of Nirvāna).’

बोधिसत्त्वस्य प्रज्ञापारमि-
तामाश्रित्य विहरति चित्ताव-
रणः । चित्तावरणनास्तित्वादच-
स्तो विपर्यासातिक्रान्तो निष्ठ-
निर्वाणः ।

अध्वव्यवस्थिताः सर्वबुद्धाः प्र-
ज्ञापारमितामाश्रित्यानुत्तरां स-
म्यक्संबोधिमभिसंबुद्धाः ।

तस्माज्ज्ञातव्यो प्रज्ञापारमि-
तामहामंचो महाविद्यामंचो
ऽनुत्तरमंचोऽसमसममंचः सर्व-
दुःखप्रशमनः सत्यममिथ्यत्वात्
प्रज्ञापारमितायामुक्तो मंचः ।
तद्यथा गते गते पारगते पार-
संगते बोधि स्वाहा ।

॥ इति प्रज्ञापारमिताहृदयं
समाप्तं ॥

‘A man who has approached the *Pragñâpâramitâ* of the Bodhisattva dwells enveloped in consciousness¹. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final *Nirvâṇa*.’

‘All Buddhas of the past, present, and future, after approaching the *Pragñâpâramitâ*, have awoke to the highest perfect knowledge.’

‘Therefore one ought to know the great verse of the *Pragñâpâramitâ*, the verse of the great wisdom, the unsurpassed verse, the peerless verse, which appeases all pain—it is truth, because it is not false—the verse proclaimed in the *Pragñâpâramitâ*: O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svâhâ!’

Thus ends the heart of the
Pragñâpâramitâ.

¹ See Childers, s. v. *ñittam*.

PRAGÑĀ-PĀRAMITĀ-HR/DAYA-SŪTRA.

LARGER TEXT RESTORED.

A copy of this fuller text was sent to me from Japan by two young priests, Kanematsu and Ōta (see *Anecdota Oxoniensia, Āryan Series*, vol. i, part i, pp. 6-7), and received at Oxford the 7th of October, 1880. It is the copy of a copy, preserved at a large monastery, generally called Hasedera, of the Shingon sect at Hase in Yamato, and contains, besides the text, a Chinese translation and transliteration made, during the Thang dynasty, by an Indian priest, called *Pragñā*, of Kipin or Cabul, who also translated a chapter of the *Buddhāvataṃsakavaipulyasūtra*, A.D. 796-798. The original is believed to have been brought from China by a Japanese priest, Yeun, one of the ten great disciples of Kukai (died A.D. 835), the founder of the Shingon sect in Japan, and was preserved among the treasures in a monastery called Shio *kīin*, on the mountain Kōya, in the province of Kii. The copy is now deposited in the Bodleian Library; see *Cat. Bodl. Japan.*, No. 63. I quote it as J.

Nearly the same text is also to be found in the 'Chinese Collection of Sanskrit Texts,' under the title of *Āryapañjikavimsatikā-Bhagavatī-Pragñāpāramitāhrīdayam*. I quote it as W.

॥ नमः सर्वज्ञाय ॥

एवं मया श्रुतं । एकस्मिन्समये भगवान्नाजगृहे विहरति स्म
गृध्रकूटे पर्वते महता भिक्षुसंघेन सार्धं महता च बोधिसत्त्वसंघेन ।
तेन^१ खलु समयेन भगवान्गंभीरावसंबोधनाम समाधिं समापन्नः ।
तेन च समयेनार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो 'गंभी-
रायां प्रज्ञापारमितायां चर्या चरमाण एवं व्यवलोकयति स्म ।
^२ पंच स्कंधास्तांश्च स्वभावशून्यं व्यवलोकयति । ^३ अथायुष्माञ्छा-

^१ गच्छेन W.

^२ पुनः W.

^३ बोधनमसमधिं J. गंभीरावभासं नाम

धर्मपर्यायं भाषित्वा समधिं W.

^४ गंभीरावभासं नाम धर्मपर्यायं व्यव^० W.

^५ From पंच

to कयति left out in W.

^६ अथ खल्व^० W.

रिपुषो बुद्धानुभावेनार्यावलीकितेश्वरं बोधिसस्त्वमेतदवोचत् ।
 यः^१ कश्चित्कुलपुषो^२ गंभीरायां प्रज्ञापारमितायां चर्या चर्तुकामः
 कथं शिक्षितथ्यः । एवमुक्त आर्यावलीकितेश्वरो बोधिसस्त्वो
 महासस्व आयुष्मंतं शारिपुषमेतदवोचत् ।^३ यः कश्चिच्छारिपुष
 कुलपुषो वा कुलदुहिता वा^४ गंभीरायां प्रज्ञापारमितायां चर्या^५
 चर्तुकामस्तेनैवं^६ 'थ्यवलीकयितथ्यं । पंच^७ स्कंधास्तांश्च स्वभाव-
 शून्यान्समनुपश्यति स्म ।^{१०} रूपं शून्यता शून्यतैव रूपं । रूपान्न
 पृथक् शून्यता शून्यताया न पृथयूपं । यदूपं सा शून्यता या शून्यता
 तदूपं । एवं वेदनासंज्ञासंस्कारविज्ञानानि च शून्यता^{११} । एवं
 शारिपुष सर्वधर्मा^{१२} शून्यतालक्षणा^{१३} अनुत्पन्ना अनिरुद्धा अम-
 ला विमला अनूना^{१४} असंपूर्णाः । तस्मात्तर्हि शारिपुष शून्यतायां
 न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानं । न चक्षुर्न
 श्रोत्रं न घ्राणं न जिह्वा न कायो न मनो न रूपं न शब्दो न
 गंधो न रसो न^{१५} स्प्रष्टव्यं न धर्माः । न चक्षुर्धातुर्यावन्न^{१६} मनोधा-
 तुर्न धर्मधातुर्न मनोविज्ञानधातुः ॥ न विद्या नाविद्या न क्षयो

^१ W. adds महासस्व. ^२ याक्° W. ^३ चो वा कुलदुहिता चास्यां गं° W. ^४ ताया
 चर्तुकामस्तेन कथं शिक्षितथ्यं W. ^५ याक्° W. ^६ चास्यां गंभीरायां W. ^७ Deest in W.
^८ शिक्षितथ्यं यदुत W. ^९ पंच स्कंधाः स्वभावशून्याः कथं पंच स्कंधाः स्वभावशून्याः W.
^{१०} रूपमेव शून्यता शून्यतैव रूपं । न रूपं पृथक् शून्यतायाः नापि शून्यता पृथयूपात् एवं W.
^{११} च शून्यता deest in W. ^{१२} स्वभावशू° W. ^{१३} अज्ञाता अनु° W. ^{१४} अनूना J.
^{१५} न स्प्रष्टव्यं न धर्माः W. न स्प्रष्टव्यं न धर्म J. ^{१६} Instead of यावन्न मनोधातुर्न
 (धर्मधातुर्न left out in J.) मनोविज्ञानधातुः W. writes out the whole list of Dhātus, viz.
 न चक्षुर्धातुर्न रूपधातुर्न चक्षुर्विज्ञानधातुः । न श्रोत्रधातुर्न शब्दधातुर्न श्रोत्रविज्ञानधातुः । न
 घ्राणधातुर्न गंधधातुर्न घ्राणविज्ञानधातुः । न जिह्वाधातुर्न रसधातुर्न जिह्वाविज्ञानधातुः । न काय-
 धातुर्न स्प्रष्टव्यधातुर्न कायविज्ञानधातुः । न मनोधातुर्न धर्मधातुर्न मनोविज्ञानधातुः ।

यावन्न जरामरणं न जरामरणक्षयः । न दुःखसमुदयनिरो-
धमार्गा

From here the text in W. differs so much from J. that it will be better to print them separately :

J.

न ज्ञानं न प्रा-
प्तिर्नाप्राप्तिः । तस्माच्छारिपुष
अप्राप्तित्वेन बोधिसत्त्वानां प्र-
ज्ञापारमितामाश्रित्य विहरति
चित्तावरणः। चित्तावरणनास्ति-
त्वादक्षतो विपर्ययासातिक्रान्तो
निष्ठनिर्वाणः । अर्धव्यस्थिता
सर्वबुद्धाः प्रज्ञापारमितामाश्रि-
त्यानुत्तरां सम्यक्संबोधिमभि-
संबुद्धाः । तस्माज्ज्ञातव्यः प्रज्ञा-
पारमितामहामंचो महाविद्या-
मंचो ऽनुत्तरमंचो ऽसमसममंचः
सर्वदुःखप्रशमनमंचः सत्यममि-
थ्यत्वात् प्रज्ञापारमितायामुक्तो
मंचः । तद्यथा । गते गते पार-
गते पारसंगते बोधि स्वाहा ॥

एवं शारिपुष गंभीरायां प्र-
ज्ञापारमितायां चर्यायां शिक्षि-

W.

न रूपं न ज्ञानं न प्रा-
प्तिर्नाप्राप्तिः । तस्मात्तर्हि शा-
रिपुष अप्राप्तिताप्राप्तिर्यावव-
त्प्रज्ञापारमितामाश्रित्य विह-
रंश्चित्तालंबनं नास्तित्वादक्षतो
विपर्ययासातिक्रान्तो निष्ठानि-
र्वाणं प्रप्नुति । अर्धव्यवस्थितैर-
पि सम्यक्संबुद्धैः प्रज्ञापारमि-
तामाश्रित्यानुत्तरा सम्यक्संबो-
धिः प्राप्ता । एतस्माज्ज्ञातव्यः
प्रज्ञापारमितामंचो विद्यामंचो
ऽनुत्तरो मंचः सर्वदुःखप्रशमनो
मंचः सम्यक्कं न मिथ्यात्वं प्र-
ज्ञापारमितायुक्तो मंचः । तद्य-
था । गते गते पारगते पारसं-
गते बोधि स्वाहा ॥

एवं शारिपुष बोधिसत्त्वेन म-
हासत्त्वेन प्रज्ञापारमितायां शि-

तथ्यं बोधिसत्त्वेन । अथ खलु भगवान् तस्मात्समाधेर्व्युत्था-
 यार्यावलोकिनेश्वरस्य बोधि-
 सत्त्वस्य साधुकारमदात् । साधु
 साधु कुलपुत्र एवमेतत्कुल-
 पुत्र । एवमेतद्गंभीरायां प्र-
 ज्ञापारमितायां चर्यं चर्तव्यं
 यथा त्वया निर्दिष्टमनुमोद्यते
 तथागतैरर्हैः¹ । इदमवोचद्भ-
 गवानानन्दमना आर्याञ्छा-
 रिपुत्र आर्यावलोकिनेश्वरश्च
 बोधिसत्त्वः सा च सर्वावती प-
 र्षत्सदेवमानुषासुरगंधर्वश्च लो-
 को भगवतो भाषितमभ्यनन्दन्
 इति प्रज्ञापारमिताहृदयसूत्रं
 समाप्तं ॥

क्षितव्यं । अथ खलु भगवां-
 स्तस्यां वेल्लयां तस्मात्समाधे-
 व्युत्थायावलोकिनेश्वराय बो-
 धिसत्त्वाय महासत्त्वाय साधु-
 कारमदात् । साधु साधु कुलपुत्र
 एवमेतत्कुलपुत्र एवमेतत् । एव-
 मेवैषा प्रज्ञापारमिता यथा त्व-
 या निर्दिष्टानुमोद्यते सर्वतथा-
 गतैरर्हैः सम्यक्संबुद्धैः । इद-
 मवोचद्भगवानानन्दमना आर्या-
 वलोकिनेश्वरो बोधिसत्त्वो म-
 हासत्त्वस्ते च भिक्षवस्ते च बो-
 धिसत्त्वा महासत्त्वाः स च सर्वा-
 वती पर्वत्सदेवमानुषासुरगरु-
 डगंधर्वश्च लोको भगवतो भा-
 षितमभ्यनन्दन्निति ॥ आर्यपंचा-
 विंशतिका भगवती प्रज्ञापार-
 मिताहृदयं ॥

¹ अनुमोद्य तथागते कृतिः J.

TRANSLATION OF THE LARGER PRAGÑĀPĀRAMITĀ.

Adoration to the Omniscient!

This I heard. At one time the Bhagavat dwelt at Rāgagrīha, on the hill Grīdhṛakūṭa, together with a large number of Bhikshus and a large number of Bodhisattvas.

At that time the Bhagavat was absorbed in a meditation, called Gam-bhīrāvasambodha. And at the same time the great Bodhisattva Āryāvalokitesvara, performing his study in the deep Praḡñāpāramitā, thought thus: 'There are the five Skandhas, and those he considered as something by their nature empty.'

Then the venerable Śāriputra, through Buddha's power, thus spoke to the Bodhisattva Āryāvalokitesvara: 'If the son or daughter of a family wishes to perform the study in the deep Praḡñāpāramitā, how is he to be taught?'

On this the great Bodhisattva Āryāvalokitesvara thus spoke to the venerable Śāriputra: 'If the son or daughter of a family wish to perform the study in the deep Praḡñāpāramitā, he must think thus:

There are five Skandhas, and these he considered as by their nature empty. Form is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form. Thus perception, name, conception, and knowledge also are emptiness. Thus, O Śāriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Śāriputra, here in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, and mind. No form, sound, smell, taste, touch, and objects. There is no eye, etc., till we come to there is no mind, no objects, no mind-knowledge. There is no knowledge, no ignorance, no destruction (of ignorance), till we come to there is no decay and death, no destruction of decay and death; there are not (the four truths, viz.) that there is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining, no not-

obtaining of Nirvāṇa. Therefore, O Sāriputra, as there is no obtaining (of Nirvāṇa), a man who has approached the Pragñāpāramitā of the Bodhisattvas, dwells (for a time) enveloped in consciousness. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvāṇa.

All Buddhas of the past, present, and future, after approaching the Pragñāpāramitā, have awoke to the highest perfect knowledge.

Therefore we ought to know the great verse of the Pragñāpāramitā, the verse of the great wisdom, the unsurpassed verse, the verse which appeases all pain—it is truth, because it is not false¹—the verse proclaimed in the Pragñāpāramitā²: “O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svāhā!”

Thus, O Sāriputra, should a Bodhisattva teach in the study of the deep Pragñāpāramitā.³

Then when the Bhagavat had risen from that meditation, he gave his approval to the venerable Bodhisattva Avalokitesvara, saying, ‘Well done, well done, noble son! So it is, noble son. So indeed must this study of the deep Pragñāpāramitā be performed. As it has been described by thee, it is applauded by Arhat Tathāgatas.’ Thus spake Bhagavat with joyful mind. And the venerable Sāriputra, and the honourable Bodhisattva Avalokitesvara, and the whole assembly, and the world of gods, men, demons, and fairies praised the speech of the Bhagavat.

Here ends the Pragñāpāramitāhrīdayasūtra.

The teaching of the Pragñāpāramitā, as here epitomised, can only be understood in connection with the ordinary teaching of Buddhism. If literally translated, it seems often utterly unmeaning. But it is in reality but one of the many attempts in philosophy to express the purely phenomenal or unreal character of all human knowledge. Kant, literally translated into Sanskrit, would be as unmeaning to Buddhist Bodhisattvas as the Pragñāpāramitā, turned into English, is to us.

The text begins with denying the reality of the Skandhas. Skandha is a name which has perplexed both the followers and the students of Buddhism. It is, I think, best explained by *rāsi*³, collection, but I

¹ It is truth, not falsehood, W.

² Fit for obtaining Pragñāpāramitā, W.

³ Burnouf, Introduction, p. 512.

believe in our modern way of thinking and speaking, a collective or abstract suffix, or a simple plural termination, would express it more correctly when it is used in such compounds as rūpa-skandha, vedanā-skandha, *samgñā*-skandha, *samskāra*-skandha, *vigñāna*-skandha. These five skandhas constitute what we should call the consciousness of an intelligent subject, because an intelligent subject presupposes for its very existence five things, viz. (1) forms or diversities that can be perceived, (2) every kind of perception, (3) every kind of name, (4) every kind of concept, (5) every kind of knowledge. Almost every writer on Buddhism has given his own interpretation of these terms. To my mind they are nothing but the essential conditions of consciousness and knowledge. There can be no conscious knowledge without rūpa, i. e. forms, or objects differing from each other, and capable of becoming the objects of perception. These rūpas are generally reckoned as twenty-eight, such as earth, water, fire, air; eye, ear, nose, tongue, body; colour, sound, scent, flavour; female sex, male sex, vital force, heart, gesture, speech, ether; lightness, softness, pliability, accumulation, extension, decay, impermanence, material food. Altogether the rūpas may be said to constitute the external or objective world, including the organised body of man.

On the other side we have Vedanā, sensuous perception, followed by *samgñā*, the process of naming (λόγος). This again is the *conditio sine qua non* of *samskāra*, concepts, and from them arises *vigñāna*, knowledge. Sometimes these four conditions are comprehended under the name of *nāma*, name, λόγος; and *Nāma-rūpa* thus becomes a term, designating the conscious individual, consisting as we should say of body and mind, or of objective impressions and subjective apprehension.

All this which represents the result of Buddhist psychological thought, is here declared to be *sūnya*, empty, conditioned, relative, phenomenal. All things, as known to us, all dharmas, are, according to the *Pragñāpāramitā*, not real in the highest sense, but phenomenal only, subjective, temporal, and passing away.

The lists of these psychological terms are so well known in Buddhist literature that, in order to avoid constant repetition, we often find the expression *yāvat*, i. e. from this till we come to that. So when the *Dhātus* or the elements constituting sight, etc., come to be mentioned, one text says, 'Not the Eye-dhātu, i. e. there is no eye-element, till we

come to there is no mind-element.' The other text (W.) gives the whole list. I had to insert *na dharmadhātuḥ*, because between *manodhātuḥ*, the whole of the mind, and *manovigñānadhātuḥ*, the whole of the knowledge gained by the mind, the writer must have left out *dharmadhātuḥ*, i. e. the whole of the individual objects cognisable by the mind. What follows afterwards refers to the well-known *pratityasamutpāda*, the chain of causation which exists in the world, and which it is the object of Buddha's teaching to stop. Here too almost every scholar has proposed a new interpretation. If I add my own, it is only as a contribution to a subject which is as yet far from being fully understood. The chain of causes begins in Buddhism, as in the Upanishads, with—

- (1) *Avidyā*, ignorance. From it arise
- (2) *Samskāra*, concepts or ideas. From them arises
- (3) *Nāmarūpa*, the subject-object, as explained before, i. e. *rūpa*, objects; *vedanā*, perception; *samgñā*, naming; *vigñāna*, knowing. This is manifested in
- (4) *Shadāyatana*, the six organs of sense, eye, ear, nose, tongue, body, and *manas*, the common sensory. These being there, there is the possibility of
- (5) *Sparsa*, contact between subject and object. From that springs
- (6) *Trishnā*, thirst, desire. From this
- (7) *Upādāna*, a laying hold of, appropriating, clinging to things, which produces
- (8) *Bhava*, being, existence, subjective relation to objective things. This takes the form of
- (9) *Gāti*, birth, which is invariably followed by
- (10) *Garāmaraṇa*, decay and death, and all the evils of life, i. e. *duḥkha*, pain, which, according to Brāhmans as well as Buddhists, is the cause of all philosophy.

The *Pragñāpāramitā* teaches that this chain of causes is empty or apparent only, that there is no such thing as real *Avidyā*, ignorance, and, as it adds, no *vidyā* either, therefore also no destruction of *avidyā*, which is the aim of Buddha's philosophy. This negation of the ten causes and effects is then supposed to be carried on till we come to the tenth, viz. there is not really decay and death, and therefore no destruction of decay and death.

Next follows a negation of the four great truths of Buddhism, viz. that

there exists pain, as the result of the ten causes, that there is a cause for such pain, that the cause of it can be stopped, and that Buddha has pointed out the way to stop it. These four truths constitute knowledge, and lead to Nirvāna; but, according to the *Pragñāpāramitā*, there is again no such knowledge, and no such obtaining or not-obtaining of Nirvāna. And as that is so, a man should draw near to *Pragñāpāramitā*, and would then be *kittāvarana*. This is rendered by the Chinese translators as 'without obstacles arising from thought or consciousness,' i. e. *kitta-avaranaḥ*. This may be right, but we may also take it as *kitta-āvaranaḥ*, 'enveloped in thoughts and sorrows,' because the text goes on to say, that when this envelopment too has been perceived to be nothing, final, firm, real Nirvāna is obtained, such as the *Pragñāpāramitā* alone can give.

APPENDIX.
PALAEOGRAPHICAL REMARKS
ON THE
HORIUZI PALM-LEAF MSS.,
BY G. BÜHLER.

PALAEOGRAPHICAL REMARKS ON THE HORIUZI PALM-LEAF MSS.

I.

PROFESSOR Max Müller's discovery of the Horiuzi palm-leaves and the acquisition of trustworthy facsimiles of these documents, which we owe to his sagacity and untiring energy, are events the importance of which for Indian palaeography cannot be estimated too highly. In the first place, the mere fact of their existence puts an end to the doubts and misgivings, entertained by some of the most distinguished Sanskritists, regarding the age of the palm-leaf MSS. found during the last ten years in Nepâl and in Western India. Owing to the curse of uncertainty which seems to attach to most historical and literary documents, purely Indian, the possibility, at least, of doubting the age of the palm-leaves, discovered in India, could hitherto not be denied, in spite of the dates which their colophons very frequently exhibit. The objection, raised by Professor A. Weber and Dr. Burnell, that the dates might have been copied from more ancient originals, and that in some cases the fresh look of the palm-leaves favoured such a supposition, was, though not unanswerable, yet sufficiently plausible to remove the manuscripts from the class of the *ὁμολογούμενα*, and to place them in that of the *ἀντιλεγόμενα*. It was, indeed, possible to answer, as has been ably done by Mr. C. Bendall in his palaeographical introduction to the Catalogue of the Cambridge Collection¹, that the climate of the places where the finds were made, the tradition and the circumstances of the country, the correctness of the historical and astronomical statements contained in the MSS., and the chain of palaeographical and monumental evidence made their genuineness exceedingly probable. But there was not a single one among them regarding which one could say that its age was guaranteed by trustworthy external evidence, and, therefore, absolutely unassailable. This is the point in which the Horiuzi palm-leaves, though undated, are so much superior to all similar documents, and through which they gain a paramount importance for

¹ Catalogue of Buddhist Sanskrit Manuscripts, p. xvii ff.

the palaeographer. In their case we can say with full confidence¹, 'We have good evidence, showing that these leaves were brought to Japan in 609 A. D., and that they came from China. It is further probable that in China they belonged to the monk Yashi, who died in 577 A. D., and before him to Bodhidharma, who emigrated from India to China in 520 A. D.' Leaving all probabilities aside, it is certain that this MS., which evidently has been written by an Indian scribe, cannot date later than the first half of the sixth century A. D. As it is thus proved that a palm-leaf MS. has lasted more than thirteen hundred years, and, in spite of its transmission from India to China, and from China to Japan, has remained in a very fair condition, and is for the greater part legible, it is no longer reasonable to entertain on general grounds misgivings regarding the age of the Nepålese Bauddha and the Western India Gaina MSS., the earliest of which are dated from three to five centuries later. The force of this argument becomes even stronger, if it is taken into consideration that the MSS., belonging to the last two classes, were mostly kept in or near the places where they were written, and frequently left untouched for centuries, as well as that the climate of Nepål and of the dry plain of Western India is more favourable to the preservation of such documents than that of Japan.

Important as is the service thus rendered to us by the Horiuzi palm-leaves, they yield, on closer examination, still more valuable archaeological and palaeographical results. First, they show that the writing materials were exactly the same as those employed later by the Bauddhas and Gainas, and that the technical contrivances used by the writer, and his method in forming the letters, partly resemble those still in use among the Indian Lekhakas. Secondly, they prove that in the first half of the sixth century a perfectly developed literary or cursive alphabet was used in Central India, the characters of which are, with the exception of very few letters, identical with those of the most ancient palm-leaf MSS. from Nepål, while they differ from those of the cognate contemporaneous inscriptions, found in the same parts of India. Where they do not agree with the latter, they mostly show more advanced or more strongly modified forms, which in their turn appear in the inscriptions about two hundred years later, i. e. in the eighth century. Hence it is evident that in this case, at least, we have to reject the

¹ See Professor Max Müller's Letter, printed in the Transactions of the Sixth International Congress of Orientalists at Leiden, pp. 124-128.

commonly received theory¹, according to which the modifications of the characters, used in inscriptions, present a faithful view of the history of the Indian alphabet, and in particular give an ocular demonstration of the gradual development of the literary alphabets. On the contrary it is plain that in this case the characters of the official documents lagged behind those employed for literary purposes, and that they were gradually modified through the influence of the latter. The lesson, taught us by the Horiuzi palm-leaves, fully agrees with the precisely similar conclusions, drawn by Professor Dowson, Dr. Burgess, myself, and others from the simultaneous occurrence of archaic and modern-looking letters on a number of copper-plate grants from Gugarât², and a comparison of the current handwriting, used on the latter, with the characters of the palm-leaves makes it highly probable that, as early as the beginning of the sixth century, two somewhat differing literary alphabets existed in the northern half of India. These results, which might be further confirmed and expanded by a correct interpretation of certain passages from various ancient works enumerating the names of a great number of Indian alphabets, will force the Indian palaeographers to modify their method of investigation which hitherto was based exclusively on a comparison of the epigraphic alphabets, and henceforth to pay greater regard to those used for literary purposes. In order to make these various points clearer, it will be advisable to subject the Horiuzi MS. to a close and detailed examination, and to compare its letters with those of other old MSS., and of the allied inscriptions.

II.

According to the facsimile the Horiuzi palm-leaves measure each eleven inches and a half, while their breadth slightly differs. The second (B) is nearly two inches broad. The left half of the first (A) has the same size, but its right half gradually tapers off towards the end, where it measures only one inch and three quarters. The inequality is due to the peeling off of a strip at the lower end, which must have occurred when the leaf was trimmed and prepared for use, because the

¹ This theory is worked out fully, and with seeming success, in Dr. Burnell's *Elements of South-Indian Palaeography*, the standard work on Indian epigraphy.

² *Journ. Roy. As. Soc., New Series*, IV, 265-266; *Ind. Ant.*, V, 113; XI, 305; XII, 151; XIII, 70; *Arch. Rep. W. Ind.*, IV, 79.

writing in the seventh line stops exactly at the point where the leaf begins to become narrower. These dimensions agree very closely with those found frequently in the Nepālese and Gaina palm-leaf MSS., see Bendall, Catalogue, Nos. 1161, 1267, 1648, 1649, 1653, 1657-8, 1662, 1679, 1691, 1699, 1701-8; Kielhorn, Report for 1880-1, Nos. 1, 20, 30, 32, 50, 68, 73. Each leaf shows two small holes, placed three inches from either end, and almost exactly in the middle between the top and the bottom, as they divide the fourth line into three parts. As is known from the usage still prevailing in Southern India, and from the examples found in the ancient Nepālese and Gaina palm-leaf MSS., the holes were intended to pass a string which kept the leaves together. One side of each leaf is left blank. This circumstance shows that the two were intended to form a complete diminutive Pothî or manuscript. For according to the Indian custom, observable in ancient and modern MSS., the outer sides of the first and last leaves are not utilised, because the letters would be destroyed by the friction of the wooden boards or metal plates, between which the Pothis are usually placed.

The number of lines is on the first leaf six and a half, and on the second seven; the number of aksharas or syllables in each line varies between 47 (B. l. 6) and 65 (A. l. 6 and B. l. 2). The lines are so straight and the distances between them have been kept so carefully, that one is led to suspect the writer having had some such contrivance as a wooden board with parallel strings tied across, which the modern copyists of Western India usually place under the thick country-paper in order to be able to keep the line. This circumstance as well as the regularity and neatness of the letters points to the conclusion that the writer was a skilled Lekhaka, while the numerous uncorrected clerical mistakes show that he was not a scholar. The whole style of the writing shows that it has been done with a hard-nibbed pen, possibly a reed-pen, but not with a brush. The same conclusion may be drawn from the appearance of the half-effaced letters, and the look of the latter makes it further very probable that the ink was of the same quality as that used by the Gaina writers for their ancient palm-leaf MSS. When copying the ancient MS. of the Vikramānkaṅgarita at Gesalmîr, I found several passages where, though the ink had been rubbed off, the outlines of the letters were yet recognisable with the help of a magnifying glass¹. It also

¹ Vikramānkaṅgarita, Introduction, p. 45. If after the ink has been rubbed off, the

happened several times that on my touching a leaf incautiously the ink of one or several letters came off in a cake or dissolved into a fine black powder, leaving the outlines of the aksharas still faintly visible. A great many letters on the Horiuzi leaves present exactly the same appearance as the half-effaced characters of the *Gesalmír* MS., while the space between them looks as if it had been blackened by the dust or powder of the rubbed-off ink. It is worthy of note that, if the various copies of the original on plates ii-iv are to be trusted¹, the MS. must have suffered greatly during the last few years. For a number of letters, which the copies give, are illegible on the photograph or have quite disappeared.

In turning to the consideration of the letters, it will be advisable to begin with a remark on a statement, made by Ziogon, which seems to reveal their ancient name. He says in the third 'Additional Note,' above, p. 16, 'Among the Mo-ta (Mâtra or vowels²) the Fourteen Sounds³ (of Siddha), the four letters of *ri*, etc. (*ri*, *li*, *li*) are added. It shows that these are the Brahma letters of Central India.'

outlines of the letters remain visible, that is the most certain sign that the MS. has been written with a pen. For that can only happen when small portions of the fluid are forced by pressure into the surface of the leaves.

¹ It was because I did not quite trust these copies that I waited before publishing them till I had received a photograph. My impression is that the copies depended more or less on Ziogon's copy or on old wood-blocks preserved in the monasteries. Ziogon, who lived two hundred years ago, could evidently read many letters which we can only guess at. The wear and tear of the palm-leaves need not therefore be ascribed to the last few years.—F. M. M.

² Mota, I think, ought to be rendered in Sanskrit not by Mâtrâ, but by Mâtrîkâ, 'matrix.' For initial vowels cannot be called Mâtrâ, which either means aksharâvayava 'mora,' or denotes the e-stroke. Mâtrîkâ, on the other hand, is the technical name of the varṇasamâmnâya or the whole alphabet, as taught in the indigenous schools (lekhasâlâs or pâṭhasâlâs) of India, and also of each individual sign (matrîkâ-kshara) or spoken syllable (mâtrîkâpada), occurring in this alphabet. The former meaning of mâtrîkâ is given by Hemakandra, see the Petersburg Dictionary, sub voce, where, owing to a misprint in the Calcutta edition of the *Anekârthakosha*, a second erroneous meaning, svara, 'vowel,' has been added (Zachariae, *Lexicographische Beiträge*, p. 85, correction of H. an. III, 81). The second meaning occurs in the introductory verse of the *Mâtrîkâkosha*, published in Phateh-Nârâyanaśimha's *Twelve Koshas*, Benares, Saka, 1787. It is also given in Molesworth's *Marâṭhî Dictionary*.

³ This curious expression, which Ziogon uses also, p. 14, in his description of the contents of the leaves, refers, I think, to a division of the letters into fourteen groups of sounds identical with or similar to that which we find in the fourteen Mâhesvara Sûtras of Pâṇini.

The name Brahma letters, i. e. brahmāksharāṇi or brāhmī lipi which Ziogon thus assigns to the characters of the Horiuzi palm-leaves, has a double meaning. It may denote all Indian writing, because according to an ancient myth the invention of the alphabet is ascribed to Brahman, the creator. This story is explicitly mentioned by Hiouen Thsang, *Mémoires*, I, p. 71, and in the fragments of the *Bṛihaspati Smṛiti*¹. Its existence is also implied by Al-Bêrûnî's remark that the invention of the Indian alphabet was 'une révélation du ciel²,' as well as by the customary representation of Brahman in pictures and sculptures where he holds an inscribed leaf or book in one of his hands³. But the term brāhmī lipi has also a more restricted meaning, and denotes a particular Indian alphabet in the well-known passage of the *Lalita-vistara*, p. 143 (*Calcutta edition*)⁴. Both these significations are apparent in the interesting passages from the *Gaina Āgamas*, quoted and discussed by Professor Weber, *Indische Studien*, XVI, pp. 280, 399-401, where it is said that the bambhī livī (brāhmī lipi) has eighteen varieties, the first of which is again called bambhī. If Ziogon took his expression in this restricted sense, and if the tradition on which he based his assertion is trustworthy, it may be that he teaches us the precise meaning of an ancient term which hitherto was no more than an empty name.

The palaeographical character of the alphabet of the Horiuzi palm-leaves is determined chiefly by the following general principles, visible in the formation of the letters: 1. the separation of the aksharas from each other; 2. a predilection for the use of small wedges, the so-called nail-heads; 3. the substitution of flat tops for the angular or round ones of the old alphabets; 4. the development of right-hand verticals, projecting beyond the body of the letters; 5. the retention of open tops wherever they existed in the old letters.

The separation of the aksharas was, I think, carried through in all cases, though some letters, e. g. of A. l. 6, look on the photograph as if they were connected. But it seems to me that this appearance is merely due to the conversion of the ink-crust into a fine powder which stained the surrounding parts of the leaf. The custom of keeping the aksharas

¹ Führer, Darstellung der Lehre von den Schriften bei Bṛihaspati, vs. 2.

² Reinaud, *Mémoire*, p. 297.

³ See e. g. Moore, *Hindu Pantheon*, plate i, where however an incorrect explanation of the attribute is given in the text.

⁴ See also Foucaux's French translation of the Tibetan text, p. 122.

separate in small blocks prevails in all the ancient inscriptions and in the oldest palm-leaf MSS.¹ It may also be noticed in many later, even Devanâgarî paper MSS., where the writers have not been over-anxious to save space, or have not cared to prolong the horizontal top-strokes beyond the edges of the letters.

The wedges, which perhaps are the most characteristic point in this alphabet, are employed in various ways. They are placed at the top of the down-stroke or, if the letter has several down-strokes, at the top of the left-hand one. In this manner they are used in forty-one, or, if the copies on plates ii-iv, which alone give the letter *lla m*², may be trusted, in forty-two, out of the fifty-one characters of the alphabet. Another use to which the wedges are put, is to mark the end of horizontal strokes, as in the letters *na*, *ga*, and *ta*, or the lower end of down-strokes as in *kha*, *ga* (left-hand limbs), *gha*, and *ra*. Finally they serve as substitutes for curved or broken lines in the left-hand limbs of *bha* and *sa*. In the two latter cases, the top of the wedge is turned sideways or downwards. It is evident that the primary object of their employment at the top of down-strokes was to clearly define the end, to make the letters regular, and to mark the line. Various expedients have been tried by the ancient Hindus in order to effect these purposes. The oldest and simplest, which probably is the parent of the rest, consists in the addition of a small horizontal line, the so-called serif, to the top of the down-strokes, mostly the left-hand ones. It appears first, though rather irregularly, in many of the Andhra and Kshatrapa inscriptions of the Western caves, and becomes more constant on the copper-plates of the Guptas, the kings of Valabhî, those of Veṅgî, the Pallavas, *Kalukyās*, and so forth³. On the plates, especially those from the South, the line is sometimes slightly curved like a diminutive crescent, whence the angle at the top of the Kanarese and Telugu characters seems to be derived. By an extension of the serif to either side the characteristic top-line of the Nâgarî alphabets

¹ Bendall, Catalogue, p. xliii.

² As the exact shape of this letter seems to me doubtful, I shall not take it into consideration in the sequel. From its position I infer that it is meant for the Vedic *ṛa*, which in many indigenous Indian tables of the alphabet is placed between *ha* and *kṣha*.

³ In illustration of these and the following remarks, Burgess, *Indian Alphabets*, Arch. Rep. W. I. vol. iv, plate v, and the plates in Burnell, *Elements of South-Indian Palaeography*, may be compared.

is obtained. Another modification of the serif is the small square, either hollow or filled in, which is found in the Vākāṭaka inscriptions, and in Kandragupta's Udayagiri inscription of Samvat 82¹. The wedge, too, seems to be a descendant of the serif, and due to its artistic combination with the down-strokes. It occurs first in the Gupta inscriptions of the Kuhāon type, and is found in a very great number of later epigraphic documents from all parts of India, either by itself or in association with prolonged horizontal lines which close the tops of the letters. The latter process has given rise to the Kuṣīla writing. A transformation of the wedge is the hollow triangle which occurs sporadically in many inscriptions, otherwise characterised by wedges².

The substitution of flat tops for angular round ones, which appears in the letters e, kha, ga, ṣa, tha, dha, and sa, is without doubt like the use of the wedges, due to the desire to make the characters more regular, and, above all, to mark the line. Sporadic instances of the operation of this principle occur in the Gupta inscriptions of the Kuhāon type and other documents of the same period.

The right-hand verticals projecting beyond the body of the letters are found in the letters kha, ga, gha, ḷa, ta, tha, dha, pa, ba, ma, ya, la, va, sa, sha, and sa, and occasionally in na. Sometimes there is instead of the vertical a slightly curved line, the ends of which incline towards the right. These peculiar down-strokes are either extensions of the old short ones, or substitutes for lines, curving to the right (e.g. in ta, tha). They probably owe their origin to the practice, still generally prevalent among Indian Lekhakas, of beginning the letters on the left side, next making the right-hand stroke, and finally adding the connecting links between the two³. With this method it was natural to allow a free sweep to the pen in forming the right-hand down-stroke, and to make it somewhat longer than the left-hand portion. When the connecting link was made, the down-stroke of course protruded beyond the body of the letter⁴. Though the origin

¹ Cunningham, Reports, IX, plate xix. 2.

² See e.g. No. 8 of Dr. Bhagvānlāl's Nepāl Series, Ind. Ant. IX, 171.

³ See my remarks on this subject in my Leitfaden für den Sanskrit Elementar-cursus, Note zur Schrifttafel. I may add that in the case of complicated signs like kha, the process of formation is as follows : 1. क, 2. ख, 3. क्ख, 4. क्ख्ख.

⁴ Sometimes the side-stroke protrudes in flat-topped letters also beyond the top-line, and through an artistic treatment of the upper prolongation of the verticals arise the

of this characteristic seems thus merely due to an accident, it has effected a very important transformation in the shape of the letters. It makes them look as if the right-hand stroke was not an integral portion of the letter, but merely a support on which the real letter leans. Looking at the formation of the compound letters in the modern Devanāgarī, where the right-hand vertical is so frequently omitted, it seems to me not doubtful that the Lekhakas, who first framed groups like ञ, ञ, ञ, really considered the verticals to be unessential. Though the alphabet of the Horiuzi palm-leaves is a long way behind the development which the modern Devanāgarī has reached, it yet shows clearly how that was produced.

While the last-mentioned three peculiarities are innovations, produced by the same tendencies which operated in the formation of the modern Devanāgarī, the retention of the open tops in those letters where the old alphabets have them, is an archaic feature.

Besides these general principles, there are several minor characteristic points, which can only be brought out fully by a separate consideration of each letter. In turning to this task, it will be advisable to combine with it the not less important comparison of the cognate alphabets, used in manuscripts and inscriptions. The number of documents which by their characters are more or less closely allied to the Horiuzi palm-leaves is so great, that it is necessary to make a selection among them, and to take into consideration only a few typical ones to which dates can be assigned with some certainty. Among the literary alphabets the most useful are (1) that preserved in the oldest Nepālese MSS., Nos. 1049 and 1702 of the Cambridge Collection (Bendall, Catalogue, plate i), the former of which, according to Mr. Bendall's very probable conjecture, dates from the year 252 of the Śrīharsha era, or 858-9 A.D. (2) The Śāradā alphabet of Kasmīr, which, according to the evidence of the coins, has certainly been in use since the times of Avantivarman or the middle of the ninth century A.D. Among the epigraphic alphabets the most serviceable are (1) the Gupta alphabet of the Kuhāon pillar¹, and for some letters that of the Indokhera copper-plate², dated respectively in Guptasamvat 141 and 146, and probably

little horns or projections at the side of ga, sa, etc., on the Morbi plate and other inscriptions with ornamental characters.

¹ Indian Antiquary, X, 125.

² Journ. Beng. Br. Roy. As. Soc. XLIII, 364.

belonging to the first half of the fourth century A. D.¹ (2) The Nepålese alphabets of Dr. Bhagvånål's series of inscriptions, which are dated in two different eras, Nos. 1-4, *Samvat* 386-535, and Nos. 6-15, *Samvat* 34-153, and probably range between the middle of the fourth and the middle of the eighth centuries A. D.² (3) That of the *Ghålråpåthan* inscription, dated in the year 746 of an unnamed era, and hence in no case earlier than 689-90 A. D., but possibly later³. (4) The closely-allied alphabets of the *Såmangadh* plates of Dantidurga, dated *Sakasamvat* 675 or 753-54 A. D.⁴, and of the signatures of Dadda Prasåntaråga, on the Gurgara plates, *Sakasamvat* 380-415 or 458-493 A. D.⁵, which exhibit the oldest known form of the Devanågarî alphabet.

¹ I consider the traditional date of the beginning of the Gupta era, 319 A. D., to be impossible for these inscriptions. Sir E. C. Bayley's calculations, which on the basis of the dates of the Kabul coins, fix it in 190 A. D., seem to me most probable.

² *Indian Antiquary*, IX, 163 seqq. The beginning of the era used in the first four may be calculated approximately with the help of the *Likkhavi vamsåvali*, given in No. 15. It falls shortly before the beginning of the Christian era. The details of the calculation will be published in the 'Considerations on the Chronology of Nepal,' now being printed in the *Indian Antiquary*. The reasons why the dates of Nos. 6-15 must be referred to the Sriharsha era have been given by Mr. Bendall, *Catalogue*, p. xli.

³ *Indian Antiquary*, V, 180. The *Ghålråpåthan* inscription furnishes a good example of an archaic type, closely allied to the alphabet of the *Horiuzi* palm-leaves, from Western India. Other examples of the same type are found on the seal of Sarvarman, the Maukhari (*Journ. Roy. As. Soc.* III, p. 377), on the Buddhist clay seals from Valabhî, Kañheri (*Journ. Bomb. Br. Roy. As. Soc.* VI, plates vii^a-vii^d), and Java (Burnell, *Elements*, plate xxii), on the Kåmavana inscription (*Ind. Antiquary*, X, 34), on the Morbî plate, dated Gupta (Gupta)-*samvat* 585 (*Ind. Antiquary*, II, 258), on the Deogarh pillar, dated (Vikrama)-*samvat* 919 and *Sakasamvat* 784 (Cunningham, *Reports*, X, plate xxiii), on the Seven Pagodas (Burnell, *Elem.* plate xxii), and on a number of unpublished photographs and facsimiles, among which the Dasåvatåra fragment of the *Råshtrakåtas* (transcript published, Burgess, *Arch. Rep.* W. I. vol. v, 87-89) may be specially mentioned. All these documents show, in spite of numerous small divergencies, a family likeness, and agree in principle with the alphabet of our palm-leaves. There is not a single one among them which can be referred with certainty to an earlier period than the eighth century A. D.

⁴ *Indian Antiquary*, XI, 108.

⁵ *Umetå* plates, *Indian Antiquary*, VII, 61; *Kaira* plates, *Journ. Roy. As. Soc. N. S.* IV, p. 248, plates ii and iii. Though Dr. Bhagvånål (*Indian Antiquary*, XIII, 71 seqq.) has expressed strong doubts with respect to the genuineness of the *Umetå* and *Ilåo* plates, and has referred the dates of the *Kaira* plates to the seventh century, I have no hesitation in saying that his suspicions against the former are unfounded. My chief argument is that another unpublished grant of king Dadda Prasåntaråga exists, which

In order to facilitate reference, the annexed plate vi gives a tabular view of the most important among these alphabets, as well as of that of the Horiuzi palm-leaves. The characters have been taken from the published facsimiles referred to in the preceding notes. Only for the Sâradâ alphabet, tracings of the unpublished MS. of the Sâkuntala nâṭaka (Deccan College Coll. of 1876-1877, No. 192) have been used, and for a few letters of column viii, impressions from the original Bagumrâ plates. The compiler of the table is Dr. Pfurtscheller, of Vienna. I now proceed to a detailed and comparative examination of the characters of the Horiuzi palm-leaves.

III.

A. INITIAL VOWELS.

a differs from Gu.¹ and the older alphabets, by the curve open to the left in the lower portion of the left half of the letter, and by the shortening of the right-hand vertical. The former peculiarity is characteristic of all the literary alphabets of Northern India. Identical with H. P. are Ne. MSS. 1049 and 1702, Sâ., the modern Devanâgarî of Western India, Ne. I. Nos. 13-15, while Nos. 1-9, 12 agree with Gu., and No. 11 has a transitional form, similar to *Ghâ*. Sâ. agrees, too, but has, in addition, a closed top.

â is formed like a with the addition of the mark of the long vowel, for which both a curve at the lower end of the right-hand vertical and the usual â-stroke to the right of the top are used. The first form occurs in Ne. MS. 1049 and Ne. I. No. 15 (No. 1 showing the old a

is dated in *Sakasamvat* 415, and mentions an eclipse of the sun which really happened on the day named. This grant, the Bagumrâ plates, will be shortly published in the Transactions of the Vienna Academy, together with a discussion of the whole Gurgara question. I will add, already here, that in consequence of Dr. Bhagvânâlâl's discovery of a longer series of Gurgara kings, I no longer refer the date of the Kâvi plate of Gayabhaṭa (Indian Antiq. V, 103) to the Vikrama era. I admit that Mr. Fleet's and General Cunningham's calculations, which make the date *Sam.* 486 equal to 736 A. D., are probably correct.

¹ In the sequel the following abbreviations will be used : Gu. = Gupta ; Gu. Ind. = Gupta of the Indokhera plates ; Gu. Ku. = Gupta of Kuhâon ; H. P. = Horiuzi palm-leaves ; *Ghâ*. = *Ghâlrapâṭhan* inscription ; Ne. I. = Nepâlese inscriptions of Dr. Bhagvânâlâl's series ; Ne. MSS. = Nepâlese MSS. ; Sâ = Sâradâ alphabet ; Sâ. = Dantidurga's Sâmagadh plates ; U. B. = signatures on the Umetâ and Bagumrâ plates. Figures in brackets without any addition refer to the columns on the accompanying table.

with the curve below). The second is found in Ne. MS. 1702. The curve at the bottom is used as a sign of the length, in many ancient and modern alphabets from various parts of India, compare e.g. the Veṅḡi, Vaṭṭelutu, the modern Grantha, Tamil, and Tulu (Burnell, Elem. plates i, xv–xviii). It is almost a principle in Indian palaeography, that the place where a stroke, denoting length, may be attached to the akshara, is immaterial, and that the choice of its form, whether straight, curved, or round, depends entirely on convenience.

i differs from the ancient forms by the arrangement of the dots or circles in a triangle, the base of which is turned upwards, and the apex downwards, as well as by the addition of a small curve to the lower dot. This arrangement of the dots is, no doubt, due to the desire to mark or to keep the line. The immediate precursor of the H. P. form is that of Gu. Ind. Gu. Ku. shows a slightly different arrangement of the dots and wedge instead of the right-hand upper dot. This form occurs throughout in Ne. I. Nos. 1–12, while Nos. 13–15 have the character of H. P., which appears also in *Ghā.*, *Sā.*, *Sā.*, Ne. MSS., and many other Northern alphabets. It continues sporadically in the *Gaina Devanāgarī*, as late as the fifteenth century.

ī is characterised by the arrangement of the four dots which form a rhombus instead of a square (Andhra, *Nānāghāṛ*, Burgess, Ind. Alph. 5), and by the curve of the lower dot. The form of H. P. occurs on the *Morbī* plate in the name *Gāikadeva*. Ne. MS. 1049 differs slightly, as the dot above the line has a very minute tail. *Sā.* differs, its form, which consists of a straight line and two dots, being derived from that used on the *Gurgara* plates (*Kaira*) j.

u is again a test-letter, and characterised by the curve to the left into which the right-hand horizontal stroke of the old Maurya and Andhra letter has been converted. Gu. shows still a curve to the right, and so do Ne. I. Nos. 1–12. But Ne. I. 13–15, Ne. MSS., *Sā.*, *Ghā.*, *Sā.*, as well as all the Northern literary alphabets, agree with H. P. either fully or very closely.

ū differs from the short vowel by a straight slanting stroke, issuing from the right side of the wedge, and has thus a slightly more archaic appearance than the closely allied forms of Ne. MS. 1049, *Sā.*, and the other modern literary alphabets, where the long vowel is marked by a curve attached in various ways.

ri seems to be the parent of the modern Devanāgarī forms, comes nearest to that used by the Marāṭhās, and is allied to the Nandināgarī form \mathcal{R} (left out by Burnell). A comparison of the forms preserved in Ne. MS. 1049 and Sā., leads me to suspect that the letter has in all cases been formed out of ra by the addition of a curve turned to the right, which serves to denote the medial *ri* in the Gupta and later alphabets. The differences in the form are caused partly by the adoption of various forms of ra as matrix or basis, and partly by the difference in the manner in which the curve is attached. In the H. P. sign, the basis is the left-hand part, a ra consisting of a vertical with a small horizontal line attached to the middle, on the left side, the curve denoting the medial *ri* has been expanded and placed to the right of the matrix, the connexion being formed by a horizontal bar. In the letter of Ne. MS. 1049 the matrix is a ra, consisting of a short vertical with a knob-like projection on the left, and the curve has been attached to the latter. In the Sā. form, the ra chosen as the matrix is the straight down-stroke, and the curve has been added to its lower end.

ri consists of the same elements and the mark of the long vowel, which in H. P. consists of a curve, in Ne. MS. 1049 of a slanting straight stroke, and in Sā. of a loop, all being attached on the right side, though at different elevations.

l and *li* find their counterparts only in Ne. MS. 1049. The sign for *li*, given in the latter, seems to be that of H. P., only turned the other way, and the large curve, which in the *li* of Ne. MS. is interlaced with the sign for the short vowel, represents the small slanting stroke which denotes the long vowel in H. P. Both the signs for the short vowel seem to be modifications of the cursive la, known from the Gurgara plates of the fifth century, and the Valabhī grants of Śilāditya I, and his successors (Burgess, Ind. Alphabets, 29).

e shows the old triangle, but with the base turned upwards, and the apex downwards. This inverted form occurs already in the Mathurā Inscr. No. 20 (Cunningham, Reports, III, plate xv), the era of which is in my opinion not that of Kanishka, but the Gupta. In the Gupta inscriptions, both this and the older form, with the apex to the left or the right, are used, and the same vacillation is observable in the Ne. I., where Nos. 9 (l. 12) and 13-15 have the flat-topped form, while No. 10, l. 2, and No. 12, l. 15 exhibit the old one. The H. P. form occurs also

in *Ghâ.*, *Sâ.*, *Ne. MS. 1049*, and is the parent of all the varieties of the letter which are used in the *Sâ.*, *Devanâgarî*, and other alphabets.

o consists of an u with a *prishthamâtrâ*, and consequently is formed on the same principle as the old *Maurya* and *Andhra* o (*Burgess, Ind. Alph. 1 and 16*). *Ne. MS. 1049* agrees almost exactly. *Sâ.* comes also very close, but substitutes another form of the *prishthamâtrâ*, while the *Gaina Devanâgarî* marks the latter by a straight stroke above the top † and the *Brâhmanical Devanâgarî* in the word *Om* by a curve ‡. As far as I can judge the word *Om*, which precedes in the *H. P.* the *Sûtra*, the *Dhâranî*, and the table of letters, did not differ from the letter, given in plate vi. Plates ii–iv give, however, a somewhat different sign, which occasionally occurs at the beginning of inscriptions. *Ziogon* (above, p. 16) mistakes it for a variety of † i.

a u is interesting by the manner in which a distinctive mark, in reality an â-stroke, is attached on the right side. *Ne. MS. 1049*, *Sâ.*, and the *Western Gaina Devanâgarî* agree very closely with *H. P.*

B. SINGLE CONSONANTS.

ka retains its ancient cross or dagger-shape in combination with *virâma* (i, 65), and in the groups *kta* (i, 66), *ksha* (i, 67), and *kya* (?). In all other cases it shows to the left of the central down-stroke a heart-shaped figure, and to the right a downward prolongation of the crossbar ending in a slight twist to the right. The latter form occurs in *Ne. I. 12* (once l. 23), 13–15, *Ne. MS. 1049*, and *Sâ.* It is clearly the parent of the forms used in *Sâ.*, the modern *Devanâgarî*, and other literary alphabets of Northern India. In *Ne. I. 13–15* and *Sâ.* the older form is used too, and the rule, regulating its use, seems to be that it is retained, whenever a vowel or consonant is placed under ka. Thus we find it in *ku*, *kri*, *kta*, *ksha*, and *kya*, but not in *ki*, *ko*, etc. It is evident that the occasional retention of the crossbar in compound letters in the *Devanâgarî*¹, *Sârâdâ*, and other literary alphabets is a remnant of this usage. *Ghâ.* and *Ne. I. 3–12* show throughout the old dagger-shape, but have at the end of the vertical in the middle a small upward stroke turned to the left. It seems probable that the heart-shaped figure arose from the prolongation of this little stroke to the end of the cross-

¹ The *Devanâgarî MSS.*, even of the sixteenth century, still use the dagger-shape in accordance with the rule of *Ne. I.* and *Sâ.*

bar¹. A similar development may be observed in the *Vākātaka* and *Kalukya* forms of *ka* (Burgess, *Ind. Alphabets*, 22 and 23, 30 and 31). *Gu.* and *Ne. I.* 1 have the old dagger-shape, without the up-stroke at the end of the vertical, but, as also the older *Mathurā* inscriptions, with the ends of the crossbar bent downwards.

kha is characterised by its flat top and angular shape, the position of the loop on the left side of the right-hand down-stroke, and the prolongation of the latter beyond the loop. In *Gu.* and the older alphabets, the top is invariably round, and the loop attached to the right side of the right-hand down-stroke. In *Ne. I. No. 1, ii, l. 11* has the round top, but the loop on the left side of the right-hand down-stroke, *Nos. 7-15* show exactly the form of *H. P.*, which appears with small variations at the end of the left-hand limb, of the size of the loop, in *Ne. MS. 1049, Sā., Ghā., and Sā.*

ga differs from *Gu.* and many of the older alphabets by the flat top, the slight bend of the middle of the left limb towards the right, and a wedge marking the end of the latter. *Ne. I. Nos. 1 and 3* vacillate between the round and flat tops, and with respect to the left limb, which is either straight or bent, and ends in a wedge or a triangle. The later ones show the flat top invariably, but vary with respect to the bend in the left limb. *Ne. MS. 1049, Sā., Ghā.* agree with *H. P.* almost exactly; *Sā.* and *U. B.* show, instead of a wedge at the end of the left limb, a triangle, which is an ornamental development of the former.

gha is characterised by the division of the lower horizontal line, on which in *Gu.* and older forms the three verticals rest, into two small curves, and by the prolongation of the third vertical beyond the body of the letter. Among the *Ne. I. No. 1, ii, l. 5* shows the form of *Gu.*, *No. 13, l. 29* seems to agree with *H. P.*, while *No. 15* slightly differs by the pointed angle which the third vertical forms with the horizontal stroke. This last form appears in *Ne. MS. 1049* and *Ghā.*, while the shape presented by *Sā.* comes nearer to *H. P.* *Sā.* differs from *H. P.* only by the closed top.

na looks, owing to the curve in the down-stroke, almost like *ṭa*. In this respect it resembles the form of *Sā.* alone, the other alphabets all

¹ This theory explains the rule according to which the dagger-shape is retained, if a vowel or consonant is attached to the lower end of *ka*.

preserving the old angular shape. Its other peculiarity, the wedge at the end of the upper horizontal, is found in Ne. I. 3-15 (Nos. 1-2 only showing the straight stroke of Gu. and the older alphabets), in Ne. MS. 1049, and in Sâ. The use of this letter in *manoṣi* (H. P. A. 1. 5), instead of the anusvâra, finds numerous analogies in inscriptions from various parts of India, where *ṇa* commonly stands before *sa*, *sa*, and *ha*. The fact probably finds its explanation by the peculiar pronunciation of the anusvâra before these three letters, where it very frequently has a guttural sound, resembling *ṅ*.

ka differs from the Gu. and older forms by its triangular form, and the prolongation of the right-hand down-stroke. The former peculiarity is constant in Ne. I. 10-15 (No. 1 showing the half-moon of Gu., and Nos. 3-9 wavering between the crescent and a triangle), as well as in *Ghâ*. But the prolonged down-stroke is found only in Ne. MS. 1049 and Sâ. The form of Sâ. is probably a modification of the triangle, the left-hand side of which has been attached to the left end of the top-line.

kha differs from the usual form by the opening in the left-hand circle. The same peculiarity occurs in Ne. MS. 1049 and Sâ.

ga differs from Gu. and the older forms by the wedge at the end of the first horizontal bar, by the slanting direction of the second horizontal, and by the curves given to the third horizontal as well as to the down-stroke on the left. The same peculiarities appear with slight modifications in Ne. MS. 1049 and *Ghâ*. Among the Ne. I. the slant in the second horizontal and the curve in the third appear already in No. 1, the wedge and the curve in the down-stroke are first clearly observable in No. 4, though the latter is not constant. The form of Sâ. is a further development, tending towards the final result, the conversion of the first horizontal into a top-line, of the second bar into a vertical, and of the third into a double twist on the left, which is reached in the modern Devanâgarî. In Sâ. the letter is turned round, the old vertical being made a horizontal line, and the three horizontals turned into verticals¹.

gha differs from the old Maurya and Andhra form merely by the wedges marking the ends of the strokes, and is identical with that of

¹ The H. P. form occurs, however, in ancient Sâradâ MSS. of the fourteenth and fifteenth centuries.

Ne. MS. 1049. *Sā.* presents a further development, the hook on the right being detached from the vertical and hung on the top bar. The modern Devanāgarī forms of the letter partly go back to the H. P. form, and partly to the *Gaiṇa* ञ, with the hook turned downwards.

ṇa shows two forms, the independent and that used in connexion with *ga* (i, 52). The former differs from the independent form of the older inscriptions and from *Gu.* mainly by the shape of the hook on the left, which turns its opening upwards instead of downwards. The only analogy is furnished by the compound letter of *Gu.* (iv. a, 52), and it is probably the parent of the modern Devanāgarī ञ, where the whole letter has, however, been turned round. The compound form (i, 52) finds its explanation through the independent form of Ne. MS. 1049 (ii, 26), where the three elements of the ancient form have been converted into three curves of varying size, the uppermost representing the horizontal stroke at the top, the middlemost the vertical, and the third the hook originally attached to the right. The compound form of H. P. (i, 52) consists of the same elements, but has been made more regular, and placed horizontally under the *ga* in order to make it possible to preserve the distances between the lines. The proof for this assertion is furnished by Ne. I. Nos. 1-2, where the H. P. letter occurs in an upright position (see e. g. No. 1, iii, ll. 8, 12, 15), side by side with the older form (No. 1, ii, l. 3). Ne. I. Nos. 3-15 and *Sā.* agree with H. P. In *Ghā.* (v, 26, 52) we have a curious shape exactly agreeing with *ṇa*. I think it, however, unlikely that the writer has made a mistake. It is more probable that the likeness has been produced accidentally by the same process of turning the letter sideways, and that the curve on the left stands for the top-stroke of the old letter, the horizontal for its vertical, and the curve on the right for the hook.

ṭa differs from the *Gu.* and older forms by the wedge placed above the old half-circle and the addition of a small line to the left, which again ends in a wedge. Among the Ne. I. No. 1, iii, l. 16 wavers between the older form and that with the line attached to the top. Nos. 3-15, as well as the other alphabets of table vi, fully agree with H. P.

ṭha, *ḍa*, and *ḍha*, which show very slight changes, require no special remarks. All the varieties occurring in table vi are identical with or go back to the angular Maurya form (Burgess, Ind. Alph. 1).

ṇa again shows two forms, the independent (i, 31) and the subscribed

compound one (i, 54). The former agrees fully with Ne. MS. 1049 and Ne. I. No. 13 (ll. 14, 18, etc.), while the second comes close to the independent *na* of *Sâ.* and *Sâ.*, and to one variety of the subscribed *na* in Ne. I. 15 (vi, 73). It seems to me that the subscribed *na* of H. P. and its allies is merely a contracted or compressed form of the independent *na*. As regards the origin of the latter and of the cognate letters of Gu. Ind. (iv, l. 31) in *Ghâ.*, in Ne. I. No. 15, with which Ne. I. 2 and 4-12 agree, and of Gu. Ku. (iv. a, 31), found also in Ne. I. 1 and 3, it is necessary to begin with the corresponding Maurya letter. For the usual *na* of the Asoka inscriptions I, the Girnâr rock gives in one place (ed. ix, l. 8, *imina*) **T**, with the substitution of two small curves for the top bar. From the latter arises the looped form **Ɔ**, so common in the Western inscriptions (Burgess, Ind. Alph. 18, 19, 22-27, 28, 32), which in its turn produces that of Gu. Ku. and of Ne. I. Nos. 1, 3, by the separation of the right-hand curve from the top and its being attached to the right end of the horizontal bar below. The forms of Gu. Ind. and of the majority of the Ne. I. show the same change in the position of the left-hand hook, and besides, omit the loop on the left. The letter, found in *Ghâ.*, H. P., Ne. I. No. 13, and Ne. MSS., finally is a modification of the last-mentioned form, characterised by the conversion of the right-hand curve into an angular figure with the wedge, and in the last three cases by the addition of a small stroke protruding below beyond the body of the letter.

ta, which fully agrees with Ne. MS. 1049, is characterised by the conversion of the right-hand curved stroke, found in Gu. and in most of the older as well as later alphabets, into a vertical stroke and the shortness of the stout left limb, which is attached very high. An examination of the Ne. I. shows that the form of H. P. occurs occasionally in all of them, even in No. 1 (e. g. *karitam*, iii, l. 18, and *gaditai*, iii, l. 20). In Ne. I. No. 3 it is used in the majority of cases, while it occurs less frequently in the later ones. The form of U. B. resembles exactly a modern Devanâgarî *ta* turned round.

tha, with its notched left side, the vertical stroke on the right, protruding beyond the body of the letter, and the flat top, has a very modern appearance. Nearest to it comes *Sâ.*, with which Ne. I. Nos. 4, 6-7, 10 closely agree, the only difference being the want of the tail. Gu. and Ne. I. No. 1 show an ellipse with a bar across the middle, a modifi-

cation of the ancient circle with the dot in the centre¹. Ne. I. Nos. 2-3 have the same sign as Gu., but with a flat top. Ne. I. Nos. 11, 13-15, Ne. MSS., and *Ghâ.* show further modifications, in which a vertical is substituted for the right side of the ellipse. The form of *Sâ.* is based on the same principle.

da offers nothing peculiar except the little stroke at the right end of the curve, which appears in all the alphabets of our table except in Gu. In the Ne. I. it appears first in No. 4.

dha differs from the Gu. and older forms merely by the narrowing towards the lower end and by the prolongation of the vertical stroke. The Gu. form occurs in Ne. I. Nos. 1, 5, 6; one precisely similar, but with a notch in the left side, in Nos. 7, 9, 10, 11, and once in No. 12; the *Ghâ.* form in Nos. 12, 14, 15; and the exact H. P. form in No. 13.

na differs from the Gu. and older forms by the filling in of the interior of the loop and by the straightening of the right-hand down-stroke. In many cases (e. g. i, 50) the na of H. P. resembles the modern Devanâgarî with the left-hand limb placed rather high. The majority of the alphabets of table vi show the old looped form, but *Ghâ.*, Ne. I. Nos. 14-15 (see vi, 50), and Ne. MS. 1049 agree exactly with the two varieties in H. P. The form of the Indokhera plate (iv. b, 36) proves that the loop was not exclusively used in the fourth century.

pa is characterised by the curve on the left and the length of the vertical stroke on the right which protrudes beyond the body of the letter. In Gu. and the more ancient alphabets, with the sole exception of the Maurya, the letter is angular and usually square, with an open top. Sometimes, however, the stroke between the two verticals slopes downwards towards the right and thus forms at its junction with the down-stroke an acute angle. A further modification, visible in *Ghâ.*, consists in the introduction of a curve on the left, while the acute angle on the right remains. This proceeding necessitates a break, marked by a little notch, in the bottom line. Among the Ne. I. we find the form of Gu. in Nos. 1-2, 4, 5, 8, 12; that of *Ghâ.* with the notch in Nos. 3, 4 (once), 6, 7, 9, 11; and the H. P. form once in No. 12, constant in No. 13, and nearly constant in Nos. 14-15. Ne. MS. 1049, *Sâ.*, *Sâ.*, and U. B. (viii, 70) agree more or less exactly with H. P.

¹ This form survives later in the group *stha*, where the *tha* is, however, turned sideways, and has given rise to the curious Devanâgarî *stha*, which looks like *s + tha*.

pha agrees in principle with the Gu. form, in which, as also in Ne. MS. 1049 and *Sâ.*, a loop, marking the aspirate, is attached to the right of the pa instead of on the inside. It differs from Gu. only thereby, that instead of a loop the older open curve (see Burgess, Ind. Alph. 1, 13, 16, 18, 21, 28-32) has been retained. In the Ne. I. a similar form appears, probably in No. 11 and distinctly in No. 12, l. 23, while Nos. 13 and 15 show a loop on the inside of the pa. The curious form of *Sâ.*, which frequently recurs in later inscriptions from Western India, is caused by the closing of the top of the pa, and is the parent of the modern Devanâgarî ष, where the loop has changed its position.

ba is represented by va, as is also frequently done in inscriptions, e. g. in *Sâ.* and *Ghâ.* (?)

bha is characterised by the shortness and wedge-shape of the left limb and the strong curve at the beginning of the down-stroke on the right. The treatment of the left limb is doubtlessly, if compared with the Gu. form, more modern. With respect to the curve the same assertion cannot be made with equal confidence, as it appears in several ancient alphabets (see Burgess, Ind. Alph. 6-7, 11-14). In the Ne. I., Nos. 1-6 show the form of Gu., Nos. 7-9, 12, 14, 15 either fully agree with H. P. or come very close to it, Nos. 10-11 vacillate between the two, and No. 13 has the left limb of H. P., but the straight down-stroke of Gu. Among the other alphabets, Ne. MS. 1049 and *Ghâ.* fully agree with H. P. The forms of *Sâ.* and *Sâ.* are modifications of that of H. P. With respect to the latter, which occurs in a great number of inscriptions of the ninth and later centuries, it may be remarked that its origin is well illustrated by a form occurring in Ne. I. No. 12 (ll. 9 and 16), where the wedge has been converted into a triangle, the middle of which is not filled in.

ma shows a slight modification of the form of Gu. and looks more archaic than those of *Sâ.*, Ne. MS. 1049, and *Sâ.*, in all of which the right down-stroke protrudes beyond the body of the letter. The Ne. I. vacillate between the Gu. and H. P. forms. The form of U. B. is in one respect more archaic than all the others. For the loop on the left is a better representation of the lower half of the ancient ma, which in the literary alphabets has been turned sideways, than the simple side-stroke of the other alphabets. This loop survives in the Western inscriptions

until the twelfth and thirteenth centuries, and is still occasionally used in the modern Devanāgarī of Western India.

ya is one of the test-letters. It shows an essentially cursive form, containing, instead of three down-strokes, two with a projecting point on the left which indicates the third. The same form appears in all the alphabets of our table excepting Gu. It is important to note that Ne. I. Nos. 1-12 have the form of Gu., and Nos. 13-15 alone that of H. P.

ra is remarkably short, and consists of two wedges the points of which are joined together. Sometimes (i, 59) the lower wedge has a small tail, turned to the right. According to what has been said above on the wedges, it cannot be doubtful that the lower wedge is, as in the left-hand limbs of kha (v, vi, 18), ga (i, 19), and other cases, merely intended to mark the end of the straight down-stroke, of which the letter originally consisted (see Gu. and older alphabets), and that the little projecting tail was originally a merely ornamental appendage. It seems, however, that later the wedge and its tail were considered essential elements of the letter, and that hence the forms of Sā. and U. B. (viii, 50) arose, where ra consists of a straight down-stroke with a left-hand knob-like limb, or with a small horizontal line on the left. The last form still survives in the Devanāgarī of the Marāṭhā country. Among the other alphabets of our table, Ne. MSS. and Sā. closely agree with H. P., while Gḥā. shows a more strongly developed tail. Among the Ne. I., Nos. 1-2 have the same form as Gu., and Nos. 3-15 a peculiar one in which the end of the down-stroke is marked by a small projection to the left.

la shows in the left-hand limb a very archaic form, but the right-hand down-stroke being prolonged below has more the appearance of a support to which the letter leans than of an integral portion. It is evidently the descendant of a form like that used in Gu. Ind. (iv. b, 44), and has no connexion with the Gu. Ku. (iv. a, 44), which itself is a cursive variety of Gu. Ind., framed according to a somewhat different principle. Among the Ne. I., Nos. 1-3 have the letter of Gu. Ku., Nos. 4-10 that of Gḥā. without the prolongation of the right-hand down-stroke, and Nos. 11-15 partly the latter and partly that of H. P., with which also Ne. MS. 1049, Sā., and Sā. agree.

va shows the usual Devanāgarī form, a round figure, half an ellipse, clinging to a vertical which below protrudes beyond the former. All the

alphabets of our table, excepting Gu., which has the older triangular form, agree more or less closely. Among the Ne. I., Nos. 1-3 and 8 agree with Gu., while the remainder show the triangular shape rarely, or more frequently a transitional form with round left side, or simply that of H. P.

sa differs from the Gu. and older forms by its more angular appearance, though the top may be occasionally slightly rounded. In the Ne. I. the forms vary throughout between those of Gu. and H. P. (see vi, 44 and 56). Ne. MS. 1049 agrees, as usually, with H. P. *Ghâ.* leans more towards the Gu. form. *Sâ.* as well as *Sâ.* and U. B. (viii, 54) show more modern developments. In the latter two the large triangle, a modification of the wedge, at the end of the left-hand stroke is worthy of note.

sha differs from the form of Gu. Ind. and the older ones chiefly by the prolongation of the right-hand side-stroke, which appears also in Ne. MS. 1049, *Ghâ.*, *Sâ.*, and *Sâ.* Gu. Ku. preserves the old sha only in ksha (iv. a, 67). In all other cases it uses a cursive form, in which the curved bottom of the letter has been converted into a loop, not extending to the right-hand down-stroke, but attached to the crossbar in the middle of the letter. This form we find also in Ne. I. Nos. 1-10, 12, and once in No. 11 (l. 9), while No. 11, l. 2, and Nos. 13-15 have the sha of H. P., the prolongation of the right-hand down-stroke being particularly well developed in No. 13.

sa differs from Gu. Ind. by the conversion of the hook on the left into a wedge, and by the elongation of the right-hand down-stroke. The forms of Ne. MS. 1049, *Sâ.*, *Ghâ.*, and some of those in the Ne. I. agree. Among the latter, Nos. 1-12 show instead of the wedge mostly a triangle. But the wedge occurs occasionally in Nos. 6, 7, 9, 12, seems to be constant in No. 14, and is used with one exception in No. 15. In this latter exceptional case we have the form with the opened wedge (viii, 48, below the line), which is found once also in No. 6, once in No. 11, and throughout in No. 13, as well as in *Sâ.* and U. B. (viii, 57). It survives to this day in the Devanâgarî of Râgputânâ. Gu. Ku. differs with respect to the left limb, which is represented by a loop, either a modification of the ancient curve, or a cursive transformation of the triangle.

ha does not show any very important changes. It deserves to be

noted that Gu. Ku. again presents a more advanced form than the contemporary and later alphabets, and that Ne. I. Nos. 1-3, as usually, agree with Gu. Ku. The projection below the base-line which is found in Sâ. and U. B., and remains constant in modern Devanâgarî, has probably been caused by the writer's adding the curve separately, as they do still, and beginning it at the right-hand end.

C. MEDIAL VOWELS.

â shows a down-stroke, sometimes wedge-shaped, and usually less than half as long as the akshara, to the right side of which it is invariably attached. This form agrees closely with those of all the alphabets of our table, excepting Gu. and *G/â.*, where the â-stroke frequently goes upwards, and is sometimes connected with the left-hand down-stroke of the aksharas. Among the Ne. I., Nos. 1-3 only show the forms of Gu. The origin of the down-strokes denoting â seems to be that the end of the old horizontal â-stroke was defined, as in other cases, by a wedge or a line, and that in course of time this originally unessential part came to be considered as the really important sign. The desire for regularising the appearance of the letters further led to its prolongation as far as the lower end of the aksharas. In connexion with *ga* the â is represented in H. P., as in most old alphabets, by an up-stroke attached to the middle bar of the letter. This practice is an archaic feature, and owing to the circumstance that since the earliest times the â-stroke was inserted in the middle of this letter. Ne. MS. 1049 shows in this respect an innovation (ii, 52), as the â is connected with the wedge at the end of the upper bar by a curve turning upwards. The same form is common in the Râshtrakûṭa and other inscriptions in connexion with *ṭa* and *ṇa* (vii, 51), and occurs even in Devanâgarî paper MSS.

i shows the characteristic prolongation of the curve over the top of the akshara towards the left, until it reaches the level of the lower end of the akshara. In Gu., with which Ne. I. No. 1 fully agrees, the tail of the curve does not go down so far. In the Ne. I. Nos. 2-11 the long-tailed sign appears together with the short-tailed one. Nos. 12-15 fully agree with H. P. and the other alphabets of our table.

î, which appears only once, stands still above its akshara with the

curve to the right. The other alphabets, with the exception of Gu., show the form with the tail prolonged to the level of the end of the akshara. Among the Ne. I., Nos. 1-11 show the H. P. form constantly, Nos. 12-15 have the long-tailed one also.

u is usually marked by a short straight down-stroke, defined at the end by a minute wedge, but occasionally by the curve below the akshara, common in modern Devanāgarī. The former sign is archaic and the representative of the longer straight stroke, used in Gu. It is retained in all the alphabets of our table and in the modern Sāradā to the present day, though its use becomes gradually more and more circumscribed by the greater frequency with which the curve is employed. In this respect it is interesting to note that the earlier Ne. I. use the curve very rarely, while Nos. 13-15 have it in the great majority of cases.

û has three forms, two of which (i, 58 and 59) are traceable in other alphabets, while that in i, 57, an exact representation of the independent û, is, I believe, not known on inscriptions. All the numerous varieties observable in the cognate alphabets go back to combinations of two straight strokes or two curves. That of U. B. deserves to be noted on account of its similarity to the modern Devanāgarī form.

ri shows the usual form which is always used in the Gupta inscriptions and remains constant in all the cognate alphabets.

e, a i, o, and au offer no peculiarities, except that the *prishthamâtrâ* is used more frequently than superscribed *mâtrâ*. The *virâma* (i, 65) is remarkable, as it exactly agrees with that still used in the modern alphabets. Among the Ne. I., Nos. 4-15 have it too, as well as the other form observable in *Ghâ.* and *Sâ.*, where a stroke over the top and at the right side of the letter is used. Nos. 1-3 indicate the absence of the vowel by the size of the consonant, which in such cases is made half as big as those which are to be pronounced with a. This practice, which is the usual one in Gu. and earlier alphabets, is still remembered in India. For a vowelless consonant, e.g. m is even at present frequently called by the *Pandits* *ardha-makâra*. In Ne. MS. 1049 and other ancient documents small-sized letters are sometimes used in combination with the stroke marking the *virâma*.

D. CONJUNCT CONSONANTS.

Some groups, those with *k* and *g*, have already been noticed above. Among the remaining ones the following only require some remarks:—

1. In groups ending with *ya* the last stroke of that letter is occasionally drawn up as far as the top of the akshara (i, 69). This peculiarity, a result of the tendency to equalise the length of the strokes, occurs in the Ne. I. Nos. 4–15, while Nos. 1–3 do not know it. It is constant in *Sâ.*, in the modern Devanâgarî, and some other literary alphabets.

2. The groups beginning with *ra* (i, 72–73) show besides the superscribed wedge, which is common to H. P., Ne. MS. 1049, and many inscriptions, cases in which the *ra* is inserted into the left-hand down-stroke of letters. This practice explains the curious forms of *Sâ.* where the *ra* at first sight seems to be denoted by a small line on the left (iii, 72). In reality, however, the projecting side-stroke marks the top of the *ma*.

3. In the group *sh'a* the *'a* is placed on its side (compare the corresponding signs of *Sâ.*, *Ghâ.*, Ne. I. 15, and *Sâ.*, and my remarks on *ñ'a*). It may be added that in the Ne. I. *tha* is also placed sideways in combination with *sa ण*, and then retains its elliptical form. This form of the group has given rise to the modern Devanâgarî form which looks like *sĥ'a*.

4. Some groups, finally, like *spra* and *sma* (i, 76, 77), show a beginning of the method of combination, used in the later alphabets, according to which the consonants of a group are placed side by side instead of the one below the other. It is sometimes, but rarely, observable in the older inscriptions.

IV.

If we sum up the results of the preceding examination of the characters of the H. P., it is in the first place evident that they present to us a perfectly developed literary alphabet, formed according to well-defined principles which were forced on the writer by his writing materials, pen, ink, and narrow palm-leaves, or suggested by the requirements of order and regularity. The narrow leaves, on which not

merely a few sentences but longer compositions had to be written, required the use of signs of moderate size, the shortening of sprawling horizontal strokes and the abandonment or reduction of tails, and the turning or compressing of the lower portions of compound letters. The use of the pen made it convenient to form the right-hand down-strokes separately, and naturally led to their prolongation beyond the body of the letter, and it likewise suggested the formation of curves to the left instead of to the right. If the MSS. were to be easily readable, it was necessary to mark the lines and to define the ends of the strokes. A slight pressure on the pen at the beginning of the down-strokes produced a thickening at their tops, which in combination with the old serif led to the formation of the wedges. The wedges once being adopted, the sense for regularity and an artistic feeling caused them to be used at the ends of horizontal and vertical strokes.

Secondly, the close agreement of the much later Nepålese MSS. and of numerous inscriptions from all parts of India with the forms of H. P., shows that this alphabet was not exclusively cultivated by the Buddhists or peculiar to Northern India, but enjoyed a widespread popularity down to the end of the ninth century, and perhaps later. At present it survives only in the Såradå of Kasmîr, which probably branched off in early times. For though fully agreeing in principle, it shows numerous differences in details, and has had, as stated above, a separate existence at least since the times of Avantivarman¹.

Thirdly, the relation of the H. P. alphabet to those used in the Nepålese inscriptions proves distinctly that the epigraphic characters did not keep pace with those used for literary purposes, but remained for a long time more archaic, and were gradually modified by the influence of the letters employed for purposes of every-day life. Considering the great importance of this point, it will not be superfluous to present the facts, revealed by the preceding analysis, in a tabular view, and to give a full statement of the manner in which the final conclusions are reached. The tabular abstract of the facts may be arranged as on the opposite page.

¹ The earliest longer document in Såradå letters is an unpublished inscription of one Dharmånka, dated in the year 68 (of the Lokakåla), during the reign of 'king' Diddå or 991-2 A.D. It was found by Dr. Leitner in Srinagar. The stone is at present in the Lahore Museum.

LETTERS.	GUPTA FORM.	TRANSITIONAL FORM.	FORM OF H. P.
Initial a, â	Ne. I. Nos. 1-10, 12	Nos. 11	Nos. 13-15
" i	" " 1-12	" "	" 13-15
" u	" " 1-12	" "	" 15
" e	" " 1-8, 10, 12	" "	" 13-15
ka	" " 1	" 2-12	" 12-15
kha	" "	" 1	" 7-15
ga	" "	" 1-3	" 1-15
gha	" " 1	" 15	" 13
na	" " 1-2	" "	" 3-15
ka	" " 1-9	" 3-15	" "
kha	" " 1-15	" "	" "
ga	" "	" 1-4	" 4-15
gha	" "	" 1-2	" 3-15
ta	" " 1	" "	" 1-15
na	" " 1, 3	" 2, 4-12, 14-15	" 13
ta	" " 1-15	" "	" 1-15
tha	" " 1-3	" 2, 4, 6-7, 10, 12, b. 13, 15	" "
da	" " 1-3, 5-6	" "	" 4, 7-15
dha	" " 1, 5-6	" 12, 14-15	" 13
na	" " 1-15	" "	" 14-15
pa	" " 1-2, 4-5, 8, 12	" 3-11, 15	" 12-15
pha	" "	" 11-12	" .. ¹
bha	" " 1-6, 10-11	" 7-15	" 7-15
ma	" " 1-15	" "	" 1-15
ya	" " 1-12	" "	" 13-15
ra	" " 1-2	" 3-15	" "
la	" " 1-3	" 4-12, 14-15	" 7, 11-15
va	" " 1-4, 8, 11	" 4-12, 14-15	" 6-15
sa	" " 1-15	" "	" 1-15
sha	" " 1-12	" "	" 11, 13-15
sa	" "	" "	" 1-15
ha	" " 1-3	" "	" 4-15
Medial â	" " 1-3	" "	" 4-15
i	" " 1-11	" "	" 2-15
Virâma	" " 1-3	" "	" 4-15

¹ Nos. 13 and 15 show an older form.

If we had no historical information regarding the age of the Horiusi palm-leaves, every palaeographer, I believe, would draw from the above facts the inference that they belonged to the beginning of the eighth century A. D. For it is undeniable that their alphabet is nearly identical with the characters of Ne. I., Nos. 13-15, which were written between 749-50 and 759-60 A. D., and that the earlier documents of the Nepāl series apparently show, how the H. P. alphabet was gradually evolved in the course of about four centuries from the Gupta characters. This conclusion would be strengthened by the circumstance that the *Ghālrapāthan* inscription of Samvat 746, which mostly shows characters, standing midway between the Gupta and H. P. alphabets, cannot be older than the end of the seventh century, and that there is no inscription showing letters similar to *Ghā*, which can be referred to an earlier time. It would further be corroborated by the close resemblance of the *Dasāvātāra* fragment, of the Deogarh pillar inscription, of the Morbi plate, and of the oldest Nepālese MSS. of the Cambridge collection with our palm-leaves, as none of these documents can be placed earlier than the second half of the eighth century, and some of them clearly belong to the ninth century. In short, on the supposition that the characters of the inscriptions permit us to trace the gradual transformation of the Indian alphabets, the arguments for assigning the Horiusi MS. to the beginning of the eighth century would be as strong as possible. As we, however, know from external evidence that this document is at the least two hundred years older, it is evident that there must be some radical fault in the argumentation. The facts with respect to the age of the inscriptions being indisputable, the fault must lie in the tacit assumption that the inscriptions give us a correct view of the development of the Indian alphabets. This being once recognised, the case is plain enough. Starting from the two facts that we have on the one hand a MS. of the first half of the sixth century A. D., showing an alphabet with far advanced forms, and on the other hand a series of inscriptions, extending over the period from the fourth to the eighth century, the characters of which gradually change and in their latest development closely agree with those of the MS., the inevitable conclusion is that the changes in the epigraphic characters are due to the influence of the literary alphabet. In other words, the masons who incised the inscriptions, or the writers who wrote the originals from which the masons copied, tried

to make the characters archaic, but succumbed at last to the influence of the literary alphabet which they used in every-day life. In some cases the old forms disappeared sooner, in others later, and the natural conclusion was, as it is always in such struggles, that the antique types went out altogether.

The correctness of this view is supported by the analogies observable in the history of writing among most other nations, and by a not inconsiderable number of phenomena in Indian inscriptions which are inexplicable on the supposition that the epigraphic characters kept pace with the literary ones. Whether we turn to the Greek, the Roman, or the Semitic alphabets, or even to those of our own times, the tendency to use archaic characters and forms for epigraphic documents is everywhere apparent, and in no case is it possible to trace the development of the literary alphabets with the help of the epigraphic characters. As the discoveries of papyri made of late years in Egypt show, even the ancient Greeks as well as the Arabs possessed already in very early times fully developed literary alphabets which differed considerably from those used in their inscriptions. As regards the facts in Indian inscriptions which bear on this point, they fall chiefly under three heads,—the occasional use of modern-looking characters for the signatures or attestations in royal grants, the main portion of which is written in an archaic alphabet; the occasional occurrence of a mixture of alphabets in one and the same inscription; and of retrograde steps in one and the same series of documents. The modern-looking signatures occur first on the Gurgara grants, some of which have been mentioned above¹, viz. on the plates of Dadda Prasāntarāga, dated (Saka)-Samvat 380 (458–9 A. D.), (Saka)-Samvat 385 (463–4 A. D.), Sakasamvat 400 (478–9 A. D.), Sakasamvat 415 (493 A. D.), as well as in those of Gayabhata, dated Samvat 456 (706 A. D.) and Samvat 486 (736 A. D.). The letters obtainable from the third and fourth grants have been given in table vi, col. viii. The first (where, as well as in the second, the attestations show a mixture of modern-looking and archaic characters) furnishes likewise the H. P. form of ka², and the sixth yields forms of ga and bha which exactly agree with those of Sa³.

¹ See p. 72, and note 5.

² The first alone has it in the word dinakara, while the second shows the ancient dagger-shaped letter.

³ See Fleet and Burgess, Old Pali, Sanskrit and Kanarese Inscriptions, plate 272.

The same practice is observable in the grant of the Râshtrakûta king Govinda IV of Broach¹, dated Sakasamvat 749 (827-8 A. D.), where the attestation exhibits characters closely resembling those of Sâ., while the grant itself is written in an alphabet similar to that of Dadda Prasântarâga's plates. A mixed alphabet, or rather a sporadic occurrence of modern-looking signs among archaic ones, is found, as I have pointed out, Ind. Ant. IX, 62, in the third grant of Dadda Prasântarâga, where in the first line the word vâsakât looks like nâsakât, owing to the employment of the cursive va instead of the archaic triangle. The same peculiarity is observable on the fourth unpublished grant from Bagumrâ, but the fifth (Ind. Ant. XIII, 116) has according to the facsimile a real na, quite different from the character on the two earlier documents. On a re-examination of the three inscriptions I find still another trace of the influence of the literary alphabet in the formation of the letter ka, which, here and there, shows the prolonged right-hand down-stroke, while in other respects it resembles the form of Gu. Ku. A second case of the sporadic introduction of advanced forms among archaic ones occurs in the grant of Silâditya II, dated Sam. 252, where the H. P. form of ka and the Devanâgarî va appear several times, though mostly the ancient letters are used². A third case, which belongs to much later times, has been pointed out in the remarks on the grant of Bhîmadeva of Anhilvâd, dated Vikramasamvat 1086 (1029-30 A. D.)³. It is of particular significance, because the Gaina palm-leaf MSS. of the same or even somewhat earlier times show their peculiar Devanâgarî letters without any change.

The retrograde steps which sometimes are observable in one and the same series of documents are best illustrated by the inscriptions of the Râshtrakûtas, found in the Marâthâ country and in Gugarat. The earliest of the series are the Sâmagadh plates of Dantidurga from the neighbourhood of Kolhâpur, dated Sakasamvat 675 (753-4 A. D.), the characters of which closely resemble the modern Devanâgarî (plate vi, col. vii). Next comes a grant of one Kakka, evidently the scion of

¹ Indian Antiquary, V, 113, and Fleet and Burgess loc. cit., plate 282 (3). In the grant of Govinda's elder brother, Karka, dated Sakasamvat 734 (812-3 A. D.), the sign manual shows the same letters as the remainder of the document.

² Ind. Ant. XI, 305.

³ Ind. Ant. VI, 193 note.

a branch of the family settled in Southern Gujarāt, which is dated *Sakasamvat* 679 (757-8 A.D.), and exhibits archaic characters of the type which the kings of Valabhī used after *Sam.* 300 of the era of their plates¹. To the same period belongs the *Dasāvātāra* fragment, written in the alphabet of H. P. Then we have two grants of Govinda III, the son of Dantidurga's cousin, both dated in *Sakasamvat* 730 (808-9 A.D.), and showing an alphabet very similar to that of Dantidurga's grant, but in some respects slightly more archaic². These are followed by the Baroda plates of Karka II, dated *Sakasamvat* 734 (812-3 A.D.), and the Kāvī plates of Govinda IV, dated *Sakasamvat* 749 (827-8 A.D.), both with archaic letters, resembling those of the Gurgara and Valabhī *sāsanas*. All the following documents, the earliest of which is an unpublished grant of Dhruva II of Broach, dated *Sakasamvat* 757 or 835 A.D., while the oldest published is the Bagumrā grant of Dhruva III of Broach, dated *Sakasamvat* 789 (June 6, 867 A.D.)³, again show an alphabet still more closely allied to the modern Devanāgarī than that of the grants of Dantidurga and of Govinda III. The backward and forward jumps are in this case so enormous, that even the warmest advocate of the theory which evolves the literary from the epigraphic alphabets must become puzzled (see Burnell, *Elem. S. Ind. Pal.* p. 54, note 3).

The bearing of these three sets of facts is plain. They clearly illustrate the truth of the maxim that the inscriptions are not safe guides for the investigation of the history of the Indian alphabet, but that in the development of the letters they lag behind the literary documents.

Another result deducible from the analysis of the H. P. alphabet is, that it is probably more ancient than the precursor of the modern Devanāgarī, found in U. B. and Sā., though the former documents date a little earlier than the H. P. palm-leaves. The reason for this supposition is that U. B. and Sā. both show characteristics belonging to the system followed in H. P., and inexplicable on the general principles prevailing in Sā. and U. B. The triangles in the left limbs of kha, ga,

¹ Dr. Bhagvānlāl, *Journ. Bomb. Br. R. As. Soc.* XVI, Article viii.

² The Rādhanpur and the Van-Dindori plates, *Ind. Ant.* VI, 59, and *Ind. Ant.* XI, 156. The most prominent among the archaic features of these grants is that the tops of the letters are mostly left open.

³ *Ind. Ant.* XII, 179.

and *sa*, the opened-up triangles in *bha* and *sa*, and the straight line to the left of the down-stroke in *ra* are, as has been shown above, all remnants of wedges. The employment of wedges is one of the principles regulating the letters of H. P., but they are meaningless in an alphabet like that of U. B.—Sâ., which in general employs only straight or curved lines. If we, therefore, find in U. B.—Sâ. forms which are based on the principles prevailing in the H. P., the inevitable inference is that U. B.—Sâ. has been modified by the influence of H. P. This conclusion is, of course, of great importance for the determination of the age of the alphabet with the wedges. As U. B. belongs to the end of the fifth century, it seems not unreasonable to assume that the H. P. characters existed in the fourth century, and perhaps earlier. How far they go back must for the present be left undetermined. But I believe that a fuller investigation of the inscriptions of the Gupta kings, which will only be possible when Mr. Fleet's exact facsimiles have been published, will make its existence during the reign of that dynasty very probable.

These remarks will, I hope, suffice to show that the discovery of the *Horiusi* palm-leaves is, indeed, an event of the highest importance for the Indian palaeographer. I am persuaded that this importance will be brought out still more clearly, when, in a general survey of the history of the Indian alphabets, the principles adopted above have been fully worked out and applied also to the writing of Southern India, and if it is shown that in the South too the apparent gradual transformation of the epigraphic characters is not the cause of the development of the modern literary characters, but the result of their existence. The materials, requisite for such a task, are at present not at my command; and if I had them, I should be afraid of abusing the hospitality which the editor of this volume has offered me, by extending these remarks to an unreasonable length. I, however, cannot refrain from pointing out, that according to Dr. Burnell, the Southern alphabets were developed after the year 1000 A.D.¹, while two passages of Hiouen Thsang, *Mémoires* I, 72 and II, 119, point to the existence of separate literary alphabets in the South about the year 600 A.D. In the second passage the pilgrim says that 'the language and writing of the *Dravida* country are "a little"

¹ Elem. S. Ind. Pal. p. 14.

different from those of Central India.' The word 'little' must here not be taken in too literal a sense, because it applies both to the language—an ancient Dravidian dialect—and to the alphabet. If the alphabet differed only half as much from those used in the North as the language must have done, it is evident that the remark cannot apply to the characters of the Pallava inscriptions, but refers to a precursor of the modern Telugu or of the Grantha. Among the Southern inscriptions those of the Rāshtrakūṭa kings (see e. g. the facsimile, Ind. Ant. XI, pp. 126–27) furnish abundant proof that many of the characteristic forms of the Kānarese and Telugu alphabets existed in the eighth century. Even a lately-discovered inscription from Gugarat, the above-mentioned grant of Dhruva II of Broach, shows in the attestation Kānarese letters (ka, kha, da, dha, ra) mixed with older forms.

G. BÜHLER.



AUTOTYPE. LONDON.

ANECDOTA OXONIENSIA. ARYAN SERIES, VOL. I. PART III.
BUDDHIST TEXTS FROM JAPAN.

EDITED BY F. MAX MÜLLER.

HORIUZI,
1888.

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

AUTOTYPE, LONDON.

ANECDOTA OXONIENSIA. ARYAN SERIES, VOL. I. PART III.

BUDDHIST TEXTS FROM JAPAN.

EDITED BY F. MAX MÜLLER.

ARAGIO.

७ न यम्यवकु रं पं व सु न वृ मृ क व सु कुं प
 तिस्य ७ द म यि य सु कु न व कु प च व य व व द
 न सं कु सं सु के न व परि पूर्णो न म् सु कुरि पु ल सु कु न
 सं न र पं न व व र म् स्य पू र्ण ० म न व कु व नु य व नु म
 न व नु न वि कु न कु न न प प्रि नुं व ० म नु कु प कु प र मि
 न म् य ७ वि कु न प र मि न म् म् सु कु न न र म् पु क वि म कि
 म् सु व

य म य य नु म न क वि कु द ॥ १ ॥ प कु य र मि व कु व न म न
 ७ न व कु व उ वि पि न नु यो म न न व व न म् य न वि प
 के क र क र म् न क वि पि न म् कु व कु व कु व मं द न न मु कु
 म व र ल वि न वु डि कु र य क य वि र म् म् र म् व व
 कु वि पि न सु कु वि न व र व कु व व य वि व व म् म व म
 वि म् य व य म र वि म य प ॥ १ ॥ ॥ ॥
 ७ मि कुं म् कु ७ म य र व न प म द नुं न

AUTOTYPE, LONDON.

ANECDOTA OXONIENSIA, ARYAN SERIES, VOL. I, PART III.
 BUDDHIST TEXTS FROM JAPAN.
 EDITED BY F. MAX MÜLLER.

MÜLLER IN 1880.



3 2044 024 145 062

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

WIDENER
BOOK DUE
CANCELLED
1636464
JUL 15 1985

CANCELLED
WIDENER
BOOK DUE
NOV 18 1985
1661664

WIDENER
SEP
AUG 6 1994
CANCELLED
BOOK DUE

